MARATHA TOWN AND CITY PLANNING
WITH REFERENCE TO
THE SYSTEMS OF VILLAGE DEVELOPMENT
DURING 17th AND 18th CENTURIES

A THESIS SUBMITTED FOR THE DEGREE OF
VIDYAVACHASPATI (Ph. D.)
IN INDOLOGY

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DECLARATION

I hereby declare that the thesis entitled 'Maratha town and city planning, with reference of the systems of village development, during 17th and 18th centuries' completed and written by me, has not previously formed the basis for the award of any degree or some other similar title or any other university or examining body.

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CERTIFICATE

This is to certify that the thesis entitled 'Maratha town and city planning, with reference of the systems of village development, during 17th and 18th centuries', which is being submitted for the award of the Degree of Vidyavachaspati (Ph. D.) Doctor of Philosophy in Indology, of Tilak Maharashtra Vidyapeeth, Pune, is the result of original research work completed by Avinash Sowani under my supervision and guidance.

To the best of my knowledge and belief the work incorporated in this thesis has not formed the basis of the award of any degree or similar title or any other University or examining body.

Dr. Shripad Bhat
Research guide

Place : Pune
Date :

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ABBREVATIONS

Marathi Books

Ai. S. S. - Aitihasik Sankirna Sahitya
Ai. F. S. - Aitihasik Farsi Sahitya
Ar. M. S. - Arwacheen Maharashtretihasachi Sadhane
Kr. R. K. - Karevir Riyasatichi Kagadpatre
Mar. Sadh. - Marathyanchya
Mar. It. S. - Marathyanchya Itihasachi Sadhane
Pew. Dft. - Peshwa Daftar
Pew. S. & A. Ptr. - Peshwekaleen Samajik Va Aarthik Patravyavahar
Pur. Dft. - Purandare Daftar
Pun. N. S. V. - Pune Nagar Samshodhan Vrutta
Shiv. S. - Shivacharitra Sahitya
Shv. V. S. - Shivacharitra Vrutta Sangraha
Shiv. Pt. S. - Shivakaleen Patrasar Sangraha
Shiv. Pr. - Shivacharitrapradeep
Sam. Pt. S. - Sambhajikaleen Patrasar Sangraha
San. M. - Sanadapatratil Mahiti
T. & K. - Taha Va Kararmadar
W. D. - Wad diaries
B.I.S.M. Yrly. - Bharat Itihas Samshodhak Mandal – Varshik Itivrutta
B.I.S.M. Qtry. - Bharat Itihas Samshodhak Mandal Trimasik
Dh. Y. - Dhadphale Yadi
Bha. - Bharatvarsha - Monthly Marathi magazine
Kav. S. - Kavyetihas Sangraha
Pant. Sh. II - Pantapradhan Yanchi Dusari Shakawali
Ahem. Sh. It - Ahemadnagar Shaharacha Itihas
A. A. W. - Ashi Amuchi Wai
Kaut. Arth. - Kautiliya Arthashastra
Maha. San. - Maharashtra Sanskruti
Molesworth - Marathi – English Dictionary

Mar. Ry. - Marathi Riyasat
Mus. Ry. - Musalmani Riyasat
Mus. Maha. - Musalmankaleen Maharashtra
Musp. Maha. - Musalmanpurva Maharashtra
Pesh. Maha. - Peshwekaleen Maharashtra
Pun. Sh. Var. - Pune Shaharache Varnan
Rai. Jeev. - Raigadchi Jeevangatha
Sat. Maha. - Satavahankaleen Maharashtra
Sat. Sh. It. - Satara Shaharacha Itihas
Shr. R. Shiv. - Shri Raja Shivachatrapati
Vija. Adil. - Vijapurchi Adilshahi
Yad. Maha. - Yadavkaleen Maharashtra

English Books

Atlas - An atlas of Mughal Empire
Ind. Ar. Is. - History of Indian architecture – Islamic period
Mar. Ar. - Maratha architecture
Kol. Urb. Geo. - Kolhapur - A study in urban geography
Rash. Times. - Rashtrakutas and their times
Tp. An. Ind. - Town planning in ancient India
Yad. Times. - Yadavas and their times
Gatz. Ahem. - Gazetteer of Ahemadnagar
Gatz. Aurng. - Gazetteer of Aurangabad
Gazt. Bom. - Gazetteer of Bombay Presidency, Satara division
Gazt. Poona. - Gazetteer of Bombay Presidency, Poona division
Gazt. Sol. - Gazetteer of Solapur
Gazt. Kol. - Gazetteer of Kolhapur

Preface

Significance of the study

It has been observed that few historians and archeologists have stated in their books that Maratha planners and rulers were not aware of any own architectural style and also they were lacking in developing the good systems of town and city planning.

It has been also observed while discussing about these subjects with many researchers colleagues, who are regularly studying Maratha history that they were also carrying the same impression.

While discussing this issue with the teachers in colleges of architecture, surprisingly it was found that they all were under the impression that there is no independent system of Maratha town planning. In their opinion, Maratha town planning was done haphazardly, without implementation of any system.

Since, looking to many good examples of architecture especially Wadas and temples, created in the towns and even in remote villages, by Maratha rulers, during 18th century, it will not be proper to conclude so easily that Maratha did not develop an independent style of architecture. Even when it is observed that town planning of Maratha villages is significantly different than the usual systems adopted by the other contemporary rulers, one should realized that there is some potential and thoughtful concepts behind this type of planning.

It can be surely said that Maratha also did a successful effort for developing their cities in their own style and also developed many fine cities accordingly, the growth and development of which started from a small village.

Therefore, now it is necessary to collect and compile correct and authentic information about the Maratha systems of development of villages and Maratha town and city planning by making research and to present it to the people, which will wipe out the misconceptions about these subjects.

A survey of previous work done in the research area
And need for further research

Unfortunately it is found that, no body has paid serious attention to the subjects like Maratha architecture and town planning. Even the architectural historians have neglected to think and write about these subjects being felt not that important. Even there is no book available that would give the correct and consolidated information about both these subjects because no body has studied this particular style that keenly.

But it can be surely said that alike the independent style of architecture, Marathas also did a successful effort for developing their villages, towns, and cities in their own style and also developed many fine cities accordingly.

While making study of the contemporary documents references, pertaining to Maratha history and also searching references about the overall developments of the cities and villages, the fast developments made in Pune city, particularly in 18th century, can be found very surprising to any researcher.

During 17th century and even in early 18th century, Pune was treated as a 'Kasba village' but because of the efforts taken by Peshwa Nanasaheb and Peshwa Madhavrao for its development, it was called as 'Shahar Pune' in late 18th century.

That time in Maratha province, only two cities, Satara and Pune, were treated as a 'Shahar'. But the expanse of Pune was much more than Satara.

While studying all these facts and developments, it was understood that considering the graph of its developments, Pune is the city that bears a great importance in Maratha city planning system.

Rather, the development of Pune city could be considered as a representative example of the development of any village of the Maratha province pertaining to 17th and 18th centuries.

Research on the development of Pune city has been also recently completed by the present researcher, still, it was always felt that more research should be made on the systems of Maratha town or city planning, because it would become a base for the study of the development of any Maratha city or town.

A question was always arising that, why the planning has been made so different than the usual style followed by the modern planners but the study of the development of Pune city offerd the right answer to this question.

Therefore, it will be more appropriate to use the research made by the present researcher on the development of Pune city being a base for this research.

Objectives of the study

It is a genuine need to concentrate more, mainly on the study of Maratha city planning systems, for many reasons.

1. Firstly, to establish that there are independent own style and techniques developed by Maratha architects and planners.
2. Secondly, a study of Maratha town development systems should be done in a systematic way that would help to wipe out the misconception that Maratha didn't know anything about the town planning.
3. A system of categorization of different village according to their status and importance refers back for centuries. Satavahan Dynasty started a tradition of making divisions of the kingdom for the administrative conveniences in Maratha province since 1st century B. C. and with little changes that was followed by Chalukya, Rashtrakuta, Shilahar, and Yadav Dynasties up to 13th century. During the Islamic rules, Sultanates like Bahamani, Nizamshahi and Adilshahi, also adopted these systems by making few changes.

4. Maratha style and systems were mainly developed and established during 17th century but it is found that there is a definite link between the city planning and the systems of village development and administration.
5. The old system of division wise classification adopted by Maratha is still is use and existence even today, though almost all these fine administrative systems were totally changed by the British rulers during 19th century, replacing with new concepts. At the same time, British also totally discarded the Maratha city planning style and adopted and implemented their own town planning systems in Maratha province.
6. Now a day, though the Maratha planning systems had already lost its existence, the old style of village planning can be still observed in the small villages. But the scenario of the villages and cities is changing very fast. The movement of changing the old town planning by converting it into modern style and systems has already started in majority.
7. After couple of decades, even memories of these fine old concepts will virtually vanish. It is a need that something should be carefully noted and documented right now, by which at least information and details of these styles will be studied in future.
8. It is necessary to make aware architects and historians and also to common people about the approach and system adopted by Maratha for their town planning system.

Since, no consolidated information about this subject is available nor any previous research has been made, this research should be presented before the society.

Methodology and techniques to be used

This being a research on the historical subject, it will not be possible to achieve conclusions by making experiments. It will be totally depending on the documentary and physically visual evidences.

Unfortunately, no book is available that would give the correct and consolidated information about this subject but while making researches on the other subjects, invariably many references came across that were giving correct and authentic information about the Maratha systems of administration adopted in the villages as well as in the cities.

Still, it is also necessary to refer the authentic contemporary references like, lists of accounts, correspondences, letters, lists of events and happenings, duly published by the great veteran historians by transforming all these original 'Modi' scripts into 'Devanagari' format that will be useful to understand the political history of the development of such villages or cities. But without depending only on these references, a study of some other documents, especially the maps of different cities and villages is required. Simultaneously, physically visiting few villages and study the settlement patterns will also help to achieve the conclusions.

Today, Internet facility and goggle websites, have made possible to view any part of the world. It is also easier to refer views and maps of many cities and villages by using this facility that also may help a lot during this research.

Depending on these scripts and also considering their authenticity, finally, all these information shall be compiled in a systematic format in accordance with the historical events and happenings.

While compiling all these information it should be strictly decided to consider certain basic formality that is, initially, not to trust immediately on the legendary stories and even on any written script.

Many times, it happened that the original history is different but by the additions of such legends it had been changed in totality. So, it is always necessary and advisable that all these findings should always be compared with the few other authentic contemporary references before deriving any conclusive opinion. When this process was applied for the earlier researches, it was found that the historical information given by the Gazetteers of different districts and states in the context of villages, towns and cities, particularly of the establishments, was not based on proper contemporary evidences and sometimes misleading the correct facts. But these Gazetteers are giving correct information of those places as per actual observations. Therefore such information may be accepted to limited extent.

Sometimes, defined statements can be referred made in the books written or edited by the veteran historians but the supporting references are not given. In such cases instead of trusting the authenticity of the writer or editor, it is necessary to find out the correct information from other sources. If those also not found then such statements should be accepted only as their opinions and not as authentic evidence. While doing the research on the Maratha city planning some other documents alike may be found, to which the same rule must be followed. Also, a basic principle should strictly be followed that 'the evidences should never be collected suitable to any basic guess' instead, 'any basic guess should always be made depending upon the collected evidences', which will also be followed while doing the research on the Maratha city planning.

This research shall take care of narrating correct information considering all the above facts and restrictions and shall also narrate consolidated information about the Maratha systems of village development, and also town and city planning, which is not yet put forward to the people. It will also be useful for the students as well as the new researchers those want to do further work on the development of any Maratha village or city.

Plan of the research

Many times, the questions are asked like,

'What are the criteria that differentiate a Mouja and a Kasba village?' or

'What is the difference between a Bazaar and a Bajarpeth?

'In 18th century, why all the large towns of Maratha province were called as 'Kasba' but never called as 'Shahar'?

Even a question was always arising in the mind, 'why Pune city was called as 'Kasba Pune' even up to A. D. 1765 though it was hugely developed than any other contemporary town of Maratha province and why it was started referring as 'Shahar Pune' in late 18th century?'

Therefore, in this research initially, it is necessary to narrate information about the old systems of administrative divisions adopted by Hindu kings and then in the next chapters about the administration and development of a village made by Maratha during 17th and 18th centuries, followed by the information of the physical development of a village and the changes in the planning made accordingly during this period.

Initially, it was decided to write this research thesis in Marathi language because almost all the references exist in Marathi documents. It was much easier for me to explain the contemporary colloquial Marathi words and their meanings in Marathi rather than in English but again it was found that a majority class of the students of planning and architecture and also researchers of the young generation interested in studying history, may not understand it because they are not that conversant to the old Marathi language. Therefore it has been decided to write all this research in English.

In this research, all the references to be given will be explained in English but to avoid discrepancies, original Devanagari scripts of all these references will also be given wherever required. By which, at least the readers who can read Marathi language may understand their meanings in correct manner.

Another intension behind giving the original scripts of these Devanagari references is that it has been observed that most of the documents have to be referred are very old, rare and only available in the library of Bharat Itihas Samshodhak Mandal, Pune. After few years these documents may not remain in good readable condition and also may not be made available to the researchers in the library. That time, these Marathi - Devanagari scripts stated along with the references in this research will definitely help to understand the exact original wordings and language printed in such rare books.

As much as all possible information that will be found in these scattered Marathi documents will be given in English, as correctly as possible, along with the interpretations of the colloquial Marathi words often used to describe the contemporary meanings.

This research work is done firstly with the intension that henceforth, there shall not be any difficulty remain for the students and new researchers those want to do further work on the development of any Maratha village or city and secondly, to wipe out the misconceptions about the Maratha town planning.

There are thousands of documents written in ‘Modi’ script, lying in the Daftars of many institutes and also in government archives, just waiting for somebody to read and understand them. Till today any contemporary map or master plan of a village or a town, made by Maratha planners, has not been found. Such evidences may also be found in future to any researcher that are hidden in this treasure.

Hopefully, any architect, town planner, and historian will find out something more from this unread treasure and may submit some additional findings and also try to further develop this subject. At that time, this research will help them being a base for the future study.

Chapter – I

Introduction

1.1 Brief history of Maratha territory, During 200 B. C. and 1818 A. D.

1.2 Provincial divisions and Administrative systems

1.1 Brief history of Maratha territory

During 200 B. C. And 1818 A. D.

Maharashtra

Since long time, Maratha territory has been defined as 'Maharashtra'.

A noting made during the Yadav rule in 13th century, while explaining the contemporary borders of Maharashtra province, quotes 'Maharashtra' with a very simple understanding that is 'the province, where people talk in Marathi language'.

It is written in a book named 'Aachar-Mahabhashya' (DeeÛeej ceneYee<Ùe) belonging to 'Mahanubhav' (ceneveYeeJe) tradition states the borders of Maharashtra as follows.

A province (called as 'Khandamandal' Ke[ce[ue), measured from the city named 'Phaltan' (Now in Baramati Taluka of Pune district) towards south, up to the boundary where Marathi language is spoken.

(From Phaltan) towards north up to the mountain ranges called as 'Balaghat' is another Khandamandal.

Then the entire bank of river Godavari ('Gangateer') forms third Khandamandal.

From Godavari River up to the area called as 'Mehankarghat' (Buldhana district) forms fourth Khandamandal.

From Mehankarghat up to and including total Varhad province is another Khandamandal

Though there are little differences in the language,

All these provinces should be collectively called as 'Maharashtra'.

Original Marathi script is

oMe YeeCepe Ke[ce[ue ~

peme HeâuešCeeheemeeeve oe#eCemee ceje"e Yee<ee peleuee "eFJele leleue Skeâ ce[ue

leÙeemee Gòej yeeueeleešÛee meJeš Sme Skeâ Ke[ce[ue ~ ceie GYe ieieeleej lene Skeâ Ke[ce[ue

DeeeCe leÙeeheemeevee cenkeâjleeš le Skeâ Ke[ce[ue ~ leÙeeheemeevee DeeJele JeNne[le Skeâ Ke[ce[ue

ekeâeÛele ekeâeÛele Yee<eÛee heeueš YeCeeeve Ke[ce[ue peeCeeJee ~

Heej DeeJele eceUevee cenej°eÛe yeeeuepe ~~ (1)

In ancient times, Emperor Chandragupta Mourya conquered a large part of Indian Territory and his grandson Emperor Ashoka extended the borders of Mourya Empire in Deccan up to today's Mysore province.

But it has been accepted by the historians that the real development and prosperity of Maharashtra province started from the Satavahan rules. Satavahan dynasty also offered a stable and rich government, which laid a foundation for the successor rulers. During these Hindu rules, Maharashtra territory prospered in true sense within the next 11 centuries that is up to A. D. 1318.

After Satavahan rules, different Hindu dynasties, like Khsatrap, Vakataka, Chalukya (I), Rashtrakut, Chalukya (II), Shilahar, and Yadav ruled this territory till early 14th century.

During early 14th century, Islamic Sultanates of Delhi, stared ruling over this territory and Islamic rule continued till A. D. 1645, when Shivaji Maharaj again started movements of independence against these Islamic rules and within a decade established Hindu rule by the name of Maratha 'Swarajya'.

This small kingdom spread over on the western side of Maharashtra province and was also accepted being independent Maratha kingdom by the contemporary Islamic Sultanates like Mughal, Adilshahi and Qutbshahi.

In A. D. 1674, Shivaji Maharaj declared himself as the 'Chatrapati' of Maratha Empire at fort Raigad and established an independent Hindu empire over the Maharashtra province.

During 18th century, Maratha Empire grew in real sense, under the leadership of Chatrapati Shahu Maharaj and Peshwa Bajirao (I) over entire Maharashtra province and also over large portion of Indian territory. Maratha Empire ruled up to A. D. 1818.

But before going in to the details of the systems adopted by Maratha during 17th and 18th centuries, firstly it is necessary to understand about the history of these different political rules and physical expanses of their empires over Maharashtra province and also the details of the systems of provincial and administrative divisions adopted during the period of A. D. 1st to 16th century.

Hindu Empires and Emperors - B. C. 230 to A. D. 1315

Satavahan dynasty (meeleJeenve) - B. C. 230 to A.D. 230

During the rules of Satavahan Dynasty the Maratha province was called as 'Dakshinapath' (oe#eCeeheLe). But a stone plate prepared in A. D. 180, during their rules referred that a portion of this province was called as 'Maharashtrak' (cenеje°keâ). Few other references also state that the rule of Satavahan Dynasty was spread over a large part of Maratha territory during B. C. 230 and A.D. 230.

A reference states that the divisions of this empire made by the Satavahan rulers were called as

'Ashmak' (DeMcekeâ), 'Mulak' (ceuekeâ), 'Aparant' (Dehejevle), 'Kuntal' (keâleue), 'Trikutvishya' (e$ekeâšeJe<eÙe), 'Rhushik' ($e+e<ekeâ), 'Bhogvardhan' (YeeieJe0eve), and 'Vidarbha' (eJeoYe). (2)

Another reference of the information written in a stone inscription states that around A. D. 124, during the reign of Gautamiputra Satkarni, Satavahan Empire consisted of following regions following regions or divisions.

'Asik' (Deemekeâ), 'Sushak' (meMekeâ), 'Mulak' (ceuekeâ), 'Surashtra' (meje°), Kukkur' (keâkekeâj), 'Aparant' (Dehejevle), 'Anup' (Devehe), 'Vidarbha' (eJeoYe) 'Aakar' (Deekeâj), and Avanti' (DeJevlee). (3)

Few of these divisions can be traced as per today's locations as follows.

Ashmak or Asik
Province in between River Godavari and Balaghat mountain ranges

Mulak
Province on the bank of river Godavari between Devagiri and Jalna districts

Aparant
Province of upper Konkan, Thana, Raigad, and Ratnagiri districts

Kuntal
Province on the borderline of Maharashtra and Karnataka states, consisting Kolhapur district, up to Karad

Trikutvishya
Province under Nasik district

Rhushik
Province of Khandesh, Dhule and Jalgaon districts

Bhogvardhan
Province of Aurangabad and Buldhana districts

Vidarbha
Province of Nagpur, Amaravati, and Vardha and Yavatmal districts

Paithan city (Called as 'Pratisthan Nagar') was the capital of Satavahan Empire that was situated in Mulak division. Main trade route in between Paithan, Junnar, and Kalyan (in Konkan) was passing through Nane pass (Called in Marathi as 'Nane Ghat' veeCe Ieeš).

At least 900 rock-cut caves were developed in the Sahyadri mountain ranges by the Satavahan and former Mourya dynasties of which, about 450 were in Maharashtra province. Many of them are still in existence and found near the places like Karle, Bhaje, Junnar, Bedasa, Kondane, Kanheri, Pitalkhore, Ajintha and Nasik.

They were also ruling over the province of upper Konkan and had developed few good seaports there.

These ports were Sthanak mLeevekeâ ("eCe Thane near Mumbai), Kalyan keâuÙeeCe, Surparag Meheejie (meeheeje Sopare - Nala Sopara near Mumbai), and Cheul ÛeTue (Ûeeue Chowl). (4)

During their rule, regular trade was started with the foreign markets of Roma and Athens and Maharashtra was connected to the western world.

Information of Satavahan rulers are exists mainly in the forms of their currency coins and literature.

But the remains of rock cut cave architecture, which they created on huge scales in the various parts of Maratha territory and the inscriptions written there, have been proved to be the authentic historical evidences that enlighten the contemporary locations of their cities and trade routes.

Khstrapa dynasty (#e$ehe) – 230 B. C. to A.D. 124 A.D.

During B. C. 2nd century, another dynasty named as 'Khstrap' were ruling over the western part of Maharashtra territory.

It was including northern Konkan (Upper), Nasik, and Pune provinces. Junnar was their capital place. (5)

Around A. D. 124, a Satavahan emperor named 'Gautamiputra Satkarni' fought a great war against Khstrap king 'Nahapan' and by defeating him conquered a large part of his kingdom. This victory offered him entire Maharashtra province.

> A rock-cut inscription found in the caves near Nasik gives information about this province. As per its script, provinces like, **Aparant** (north Konkan), **Ashmak** (Nanded area), **Mulak** (Paithan and areas of Aurangabad, and Beed districts), **Rhushik** (Khandesh) **Vidarbha, Setgiri** (Khetgiri - area near Junnar), **Krushnagiri** (area of Kanheri, near Mumbai), were conquered from Khatrap kings and incorporated in Satavahan Empire. (6)

Satavahan Empire proved to be a powerful Empire amongst the other empires contemporarily ruling over the Indian Territory.

Vakataka dynasty (JeekeâeŠkeâ) – 230 A.D.to 500 A.D.

After Satavahan dynasty, Vakatak dynasty ruled for further 200 years, from A. D. 250 to 550, over north and western parts of the Maharashtra province.

> His empire was consisting an area of Maharashtra under the province called as Kuntal (Karahad and Kolhaur), Ashmak (Nanded), and Mulak (Nagar and Aurangabad). (7)

Chalukya dynasty (I) (ÛeeuekeÙe heenue) - 500 A.D. to 750 A.D.

Chalukya dynasty (I) ruled the part of the Maharashtra province for another 250 years. Badami was its capital city. It was flourished under the leadership of Emperor Pulakeshi (II).

> His empire was consisting a large area of Maharashtra under the districts Satara, Pandharpur, Nasik, and also entire Konkan province up to Sawantwadi. (8)

But it might be possible that they were not directly ruling over this territory. Might be many small kingdoms ruling there were the princelings of Chalukya Empire.

No traces are found that either Vakatak or Chalukya kings were ruling the southwestern Maharashtra, that is the province under Pune district, and Maval areas.

Even no documentary evidences found earlier, which can prove that Satavahan were ruling this province. So, historians might have assumed that this province was not that politically important considering its location.

But few traces of rich civilization are recently found by the discoveries made at Pune city around A. D. 2004.

> Remains of few ancient houses were found at six different places in Kasba Peth area of Pune while digging foundations for the new constructions. It is observed that these remains and the articles found there are dating back to A. D. 1st century. Few other remains were also dating between A. D. 4th and 8th centuries. While discovering, remains of the earthen pots, and plates and also ornaments made from seashells and oysters found in large quantity. Experts guess that there must be few manufacturing units where things were made by processing the raw materials brought from Gujarat and Sourashtra provinces.
> Experts are studying these materials for finding some conclusive evidences about their dates.

If this study proves that the existence of these places was pertaining to the period between 1st to 8th centuries then it can be said that Pune province and surrounding areas were incorporated in the empires of Satavahan and successor dynasties.

Experts have also found the traces of the ancient trade route in between Pune and Junner. This road was further connected to the trade route joining Konkan and Deccan plateau through ‘Nane’ Pass.

Some scholars are of the opinion that, the ancient trade routes from Konkan to Ghats were passing also through Pune region. The materials were brought with the help of small ships by crossing the gulfs of Konkan to Mahad and Nagothane ports and then were brought up to Mulshi village by climbing the steep slopes of Sahyadri ranges with the help of bullocks.

From there it was carried through the Pune region via Kothrud, Erandawane, Bhambawade (Now called as 'Shivajinagar') route to Pune, in Kasba Peth area and by processing on these materials, final products were send towards Nasik and Aurangabad territories through Junnar and also Kolhapur province through Karhad.

It may be assumed taht Satavahan, Vakatak, and Chalukya kings were not directly ruling over this territory. Might be many small kingdoms were ruling there as the princelings, firstly of Satavahan and then of Vakatak and Chalukya Empires.

But few documentary references are available which show that during 8th century, this province definitely gained importance under Rashtrakut rule.

It is observed that Pune province had no independent identity during the rule of Chalukya but during the rule of Rashtrakut it shows its existence by the name of 'Punya' or 'Punak' - 'Vishay'.

References are available, pertaining to Chalukya and Rashtrakut periods, which state the names of different provinces (Called as 'Vishay') of Maharashtra that were under these rules.

Chalukya rule	Aparant, Chipralan, Goparashtra, Karahatak, Konkan, Palayatthan, and Samagiri
Rashtrakut rule	Alaktak, Bahula, Karahatak, Nasik, **Punak**, Shreemal, Manak, and Murumba.

Rashtrakut dynasty (je°keâš) – 750 A.D. to 973 A.D.

Around A. D. 754, Dantidurg, a brave army chief of Chalukyan rules (Dynasty II) declared independence and established his kingdom by the name of Rashtrakut Dynasty, which continued till A. D. 973.

According to the opinion of Mr. V. K. Bhave, in the administrative system of Satavahan, and also of Chalukya (I), large divisions or provinces of the empire were called as 'Rashtra' and the chief administrators of these provinces were called as 'Rashtrakut'. 'Rashtrakut' was an administrative post and not a surname. During both these rules, the administrators of different such provinces might be having different surnames, but they were started calling as 'Rashtrakut'.

In further times, it became their surname.

Few dynasties calling themselves as 'Rashtrakut' were ruling over the province of Maharashtra at Solapur, Elichpur, Latur, and Verul.

Dantidurga might be a chief administrator or might also be a princeling king of an administrative division called as 'Rashtra' of the province under Chalukya Empire. (9)

Rashtrakut Empire was ruling a large Indian territory. This Empire was spread over up to Kanoj of north India, Bangal of eastern India, and up to Rameshwar of southern India. They were ruling over entire northern and central Maharashtra including Vidarbha.

A Copper plate has been found related to the Rashtrakuta reign.
It is a letter of donation issued to a Brahmin named Mahidhar Bhatt by Rashtrakuta Emperor Govinda III dated Shake 732 (A.D. 810).
This inscription mentions that the emperor donated a village named ‘Nimbasthal’ (eveyemLeue) of ‘Bavahula -Vishay’ (ye (Je) nuee, yenuee eJe<eÙe) This village is in Khandesh province now exists by the name of 'Nimthadi' (eveceLe[e)

It also mentions a place named as 'Mayurkhandi' (ceÙejKe[e).
This place is now called as 'Markand' or Markanda' fort (ceejkeâ[- ceejkeâ[e), which is situated in Kalvan Taluka, towards its southern side. (10)

Total Konkan territory was also under Rashtrakut rules.

But according to the two copperplates found it may be assumed that provinces of southwestern Maharashtra, like Pune and Karhad were also part of this empire.

A Copper plate has been found related to the Rashtrakuta reign. It is a letter of donation issued to a Brahmin named Pugadi Bhatt by Rashtrakuta Emperor Krishna III on the new moon day of the month Ashwin, Shalivahan Shaka 680, that is, A.D. 758.
A copper plate is called in Sanskrit and Marathi as 'Tamra Pat' (leece heš).
This inscription mentions that the emperor donated a village named ‘Bopkhal’ of ‘Punya-Vishay’ (heCÙe eJe<eÙe) to Pugdi Bhatt.
The description mentioned Pune province as ‘Punya Vishay’.

PunyaVishayntargat Bopkhalu grama

Yatra purvato Kalsha ~ Dakshintaha Nadi Muila

Pashcimtah Darpapudika ~ Uttarato Bheusari Grama

Original Sanskrit script is
heCÙeeJe<eÙeeleielele yeeheKeU «eece:
Ùe$e heJelee keâ}me: ~ oe#eCele: veoe ceF}e
heeßÛecele: ohehe[ekeâe ~ Gòejlee YeGmeje «eece: (11)

Another such copper plate found at Talegaon, dating back to Shalivahan Shaka 690 (A.D.768), also describes about a donation of a village named Kumarigram (Today’s Koregaon Mula) of ‘Punak Vishay’ (hevekeâ eJe<eÙe) region, given by the

same Emperor Krishna (III) to a Brahmin residing at ‘Karahat keâjneškeâ (Today’s Karad keâje[) village.

Few names of surrounding villages are also mention in the inscription such as, Khamagrama (Keece«eece KhamgaonTek KeeceieeJe škeâ), Borigram (yeeje«eece Bori bharak yeeje Yejkeâ), Thiyur (LeeTj Theur LeTj), Dadimagram (oe[ce«eece Dalimba [eUeye), Alandiyagram (DeueeoÙee«eece Alandi- Chorachi DeeUoe ÛeejeÛee), Muilee Nadi (ceFuee veoe Mula river ceUe veoe), Bhramirapur (Yeecejehej Bhavarapur YeJejhej), Araluv (DejeueJe Uralikanchan GjUekeâeÛeve), and Sindigram (emeeo«eece Sindoni eMeoeCee). (12)

Chalukya (II) dynasty (ÛeeuekeÙe omej) - 973 A.D. to 1150 A.D.

After Rashtrakuta, Chalukya dynasty (II) ruled the part of the Maharashtra province for another 177 years, from A. D. 973 to A. D. 1150.

Kalyani was its capital city.

Though this kingdom was powerful, it was ruling mainly on Karnataka province and some part of southern Indian Territory.

They were not directly ruling over southwestern Maharashtra. But their princelings like Yadav, Shilahar, and Sind were ruling in different parts of Maharashtra on behalf of the Chalukya Emperors.

Vikramaditya (6th) was a powerful Chalukya ruler who became emperor in A. D. 1090 and ruled for next 51 years.

That time, Anantadev Shilahar was ruling over northern Konkan, Gandaraditya Shilahar was ruling over Kolhapur province and Kadamb kings were ruling over southern Konkan.

Yadav kings were ruling over the province of Nasik on the southern bank of Godavari River.

Before establishing own kingdom, Yadav kings were ruling over a small portion of Maharashtra. During early 9th century, Drudhaprahar Yadav established his capital at fort Chandradityapur. (Fort Chandor in Nasik district).

His son Seunchandra established a totally new city named Seunpur and shifted the capital there.

By this activity the province around the capital was called as 'Seundesh'. Around A. D. 1098, it was consisting of Sangamner, Shreenagar (Sinnar) and Devagiri areas.

'Shreenagar' (ßeeveiej) is then called as 'Sindigram' (emeoe«eece) and finally established its name as 'Sinnar' (emeVej). (13)

A small branch of Chalukya family was ruling over the province situated on the banks of Nira river of Pune and Satara districts. They were also princelings of Chalukya Empire. Shirval city (eMejJeU) was their capital place.

A copper plate dated A. D. 1079 states that 'during the rules of Vikramaditya, a king of this branch named Stambha was on the seat.
He donated a village called as 'Ving' to a Brahmin residing at Karahatak. In this script, Shirval is called as 'Shreevalaya' (ßeeJeueÙe). (14)

Shilahar dynasty (eMeueeenej) – 765 A.D. to 1265 A.D.

Shilahar Empire, contemporary to Rashtrakuta, Chalukya (II), and Yadav Empires, was also ruling over some part of Maharashtra.

According to the opinions of the historians, though Shilahar kings called themselves as independent kings, they were princelings of Rashtrakut and then of Chalukya (II) Empires. This dynasty had three branches.

First branch ruled over the southern part of Konkan province during A. D. 765 to 1020. Around A. D. 765, Rashtrakut Emperor Krushnaraj (I) allotted this portion of his kingdom to the first king named 'Sanafulla' (meCeHeâuue) of this branch.

A province under the Savantwadi and Ratnagiri districts and a part of Goa was in their possession. Valipattan was their capital place. (15)

According to the historians, very few information about their rule is available.

Second branch ruled during A. D. 825 to 1265 over the northern part of Konkan province. During this period 18 kings ruled this kingdom in succession. Of which, 'Kapardi' was the founder of this branch.

Rashtrakut Emperor Amoghvarsh appointed him as his princeling and allotted the province of upper or northern Konkan.

A province under Mumbai along with districts like Vasai, Kulaba, and northern part of Ratnagari district was in their possession.
Puri (now known as Danda-Rajpuri o[e jepeheje) was their capital place. (16)

Aparajit Mrugank was a powerful Shilahar king who ruled over from A. D. 975 to 1010. His kingdom was spread over the entire province of northern Konkan.

> A copper plate found, dated Shalivahan Shaka 919 or A.D. 997 reflects the names of Thane and Bhivandi. It is also a letter of donation of village named 'Bhadane', situated in Bhivandi province, given to a Brahmin by the ‘Shilahara’ Emperor ‘Aparajit’. That time he was staying at Sthanak. **(17)**

He expanded the kingdom by conquering the eastern province and extended the borders up to Pune province.

> A copper plate found, dated Shalivahan Shaka 915 or A.D. 993 reflects the name of Pune. It is also a letter of donation given by the ‘Shilahara’ Emperor ‘Aparajit’ to a Brahmin came to him from Karahatak (Karad) named ‘Komal’ staying at ‘Khetak village (Khed) of ‘Punak Vishay’. **(18)**

A portion of the Sahyadri Mountain, which is now called as 'Maval' (ceeJeU), was also must be in his possession because it lies in between Pune and Konkan provinces. At this time, Rashtrakut Empire was virtually ended and Yadav dynasty had started ruling over northern Maharashtra.

By conquering Pune province, Aparajit Shilahar connected his kingdom to the borders of Yadav kingdom.

> A reference states that his kingdom was connected to the 'Bhillamiya Desh'.
>
> A copper plate states that the provinces like 'Sanyanbhumi' (Sanjan), Punak (Pune), Chipulan Vishay (Chiplun), and Sangameshwar were in his possession.
>
> Border of his kingdom was connected to the province, which he called it as 'Bhillamiya Desh'.
>
> Original Devanagari word is eYeuueeceÙe
>
> His kingdom was spread over a large territory, from 'Lat Deah of north to Chandrapur of south'. **(19)**
>
> 'Bhillamiya Desh' is to be understood as a province governed by 'Bhillam'.
>
> It seems that 'Bhillamiya Desh' had been referred as Yadav kingdom.
>
> Around this period, Yadav were princelings of Chalukya dynasty (II) and Bhillam (II) was the ruler, who helped Chalukya king Jaisinha (III) in the battle fought against Parmar kings of Malva province.
>
> Bhillam (II) was the ancestor of the first Yadav Emperor also named as Bhillam (5th) who established independent Yadav Empire in A. D. 1184

This kingdom had two capital places. One was 'Sthanak' mLeevekeâ (Thane "eCe near Mumbai) and the other was 'Puri' (Danda-Rajpuri o[e jepeheje).

During A. D. 1109 to 1218, third branch ruled over southwestern province of Maharashtra. Kolhapur was their capital place.

They ruled over the Kolhapur, Miraj (Called as 'Mirinj Desh' eceejpe oMe), and Karhad (Called as 'Karahatak' keâjneškeâ) provinces along with some part of southern Konkan area.

All these Shilahar kings were supposed to be powerful and influential like the other contemporary emperors.

Sind dynasty (emeo) 1011 A. D. to 1294 A. D.

Another dynasty, named 'Sind' was ruling over a small part of Maharashtra between A. D. 1011 and A. D. 1294.

An inscription dated Shaka 933 (A. D. 1011) states about the existence of Sind rules. (20)

Junnar city was the capital place of Sind kingdom.

References of this Sind dynasty of 'Junnar' (referred as 'Junninagar' peVeeveiej) are found in two stone inscriptions, dated respectively Shake 933 (A. D. 1011) and Shake 1216 (A. D. 1294) made during the rule of Chalukya dynasty (II) (21)

According to the references found, their kingdom was spread over a small province, on the eastern side of Sahyadri Mountain.

A copper plate found at Manchar dated A.D. 1294 states that a Sind king named Gopan was ruling at Junninagar and his kingdom was spread over up to Talegaon (Talegaon Dabhade) situated on the bank of Indrayani River. (22)

Yadav dynasty (ÙeeoJe) 1178 A. D. to 1315 A. D.

The last Hindu dynasty that ruled over Maharashtra was of Yadav Emperors.

Yadav kings established themselves at Maharashtra since 9th century. But initially they were ruling the province as the princelings of Chalukya Emperors.

Around A. D. 1178, Bhillam (5th) Yadav established independent Yadav rule over Maharashtra and in A. D. 1187, declared himself as an Emperor of independent Yadav Empire.

He shifted Yadav capital from Sindigram (Sinnar) to Devagiri. Since then till the end of this Empire, Devagiri was its capital city.

Initially, Yadav Emperors retained the provinces with their princelings like Shilahar, Kadamba, and Sind. But around A. D. 1218, Sindhan Yadav, conquered and ended the Shilahar kingdom of Kolhapur and also conquered a part of south Konkan.

Till the late 13th century, Shilahar kingdom of northern Konkan established its rule over Maval and Pune provinces, but around A. D. 1265, Mahadev Yadav, conquered and ended the Shilahar kingdom.

'Sasasti' meeme°e (Sashti mee°e – Thane province) was already included in Yadav Empire. During the rule of Ramdevrao Yadav (A. D. 1271 to 1309), his son Bheem also conquered a small kingdom of Mahim (Mumbai) and brought entire northern Konkan under Yadav rule.

By these victories, entire Maharashtra was brought under Yadav rule.

But a small kingdom called as 'Sind' kingdom was existed around Junnar and a part of Pune province even up to A. D. 1294, which was the province situated in the heart of the Yadav Empire and also keeping check on the trade routes like Konkan to Junnar via Nane pass.

It is not understood yet, why the Yadav Emperors retained this small kingdom when they had established their rule over entire Maharashtra territory.

During the rule of Rashtrakut dynasty, the largest division of the province was called as 'Rashtra' and its divisions were called as 'Vishay', whereas, during the rule of Yadav emperors, Chief or largest division of the province was called as 'Desh' and its sub division was called as 'Vishay'. Yadav Empire was consisting of many provinces called as 'Desh'.

1. A reference states the names of these Desh as,

Amra Desh - Deece oMe

Khet Desh - Kes oMe

Kolhapur Desh - keâeunehej oMe

Man Desh - ceeCe oMe

Sangam Desh – meiece oMe

Seun Desh - meTCe oMe

Vajrakar Desh - Je»ekeâej oMe

Varadatat Desh – Jejoeleš oMe

Venugram Desh – JeCe«eece oMe

Konkan Desh - keâekeâCe oMe

Few other provinces also were part of the Yadav Empire such as,

'Kundi Mandal' - keâ[e ce[ue

'Nule Nadu' - veuevee[

'Basaur Vishay' - yemeGj eJe<eÙe

'Karahatak 2000' - keâjneškeâ 2000

'Mirinji 3000' - eceejpee 3000

'Vanavasi 12000' - JeveJeemee 12000

'Halsinge 12000' - nueemeie 12000

'Toragale 6000' - leejieU 6000

Taivadi 1000' - leFJee[e 1000

'Belvol 300' - yeueJeeU 300

'Hagartage 300' - niejšie 300

'Hulagire 300' - nueeiej 300 (23)

According to the experts' opinions, the figures written along with the names of the provinces are of the number of villages incorporated within the boundaries of that particular province.

2. Another reference states the names of these Desh as

Seun Desh - meTCe oMe

Amra Desh - Deece oMe

Beuvola Desh - yeTJeeue oMe

Karahada Desh - keâjne[oMe

Kundi Desh - keâ[e oMe

Pandya Desh - hee[Ÿe oMe

Mana Desh - ceeCe oMe

Chahanda Desh - Ûeen[oMe

Keja Desh – keâpe oMe

Ausa Desh - Deemee oMe

Udagiri Desh - Goieeje oMe (24)

Ramdevrao Yadav was the last Hindu Emperor, who ruled Maharashtra territory during A. D. 1271and A. D.1309. During his reign, he expanded the Yadav Empire over a large portion of Indian territory.

For almost 125 years, from A. D. 1187 to 1318, Yadav Empire ruled over Maharashtra province, till the Islamic Sultanate of Delhi totally conquered Maharashtra and south Indian Territory.

Islamic Sultanates - 1318 A. D. to 1645 A. D.

Since early 14th century, Islamic Sultanates started governing the Deccan province.

Initially, around A. D. 1293, Allauddin Khilji, Sultan of Delhi, defeated Yadav kingdom looted their capital city Devagiri. Ramdevrao Yadav became princeling of Delhi Sultanate. In succession, his Vajir Malik Kafur invaded thrice and established his rule over the Deccan territory by conquering Varangal and Rameshwar province.

Around A. D. 1318, Mubarak Khilji again invaded Deccan. He killed Yadav king Harpaldev and finally ended the Yadav Empire.

By this victory, a long tradition of almost 15 centuries of Hindu rule over Maharashtra territory virtually ended. It was also the beginning of the Islamic rule over Maratha territory that continued almost for three centuries.

In succession, Tughlak Sultanate of Delhi took charge and ruled the province for nearly 67 years. In the meanwhile, Sultan Muhammad Tughlak shifted his capital from Delhi and established it at Devagiri by changing its name as Daulatabad. (oeuelleeyeeo). It was not a good decision. It encouraged many rebels in northern provinces.

Muhammad again reshifted the capital to Delhi but by this act the military officers appointed in Deccan province rebelled and arrested the chief controller (Called as Subhedar) Nijamuddin and appointed a senior Sardar Ismaile Makh on this post at Daulatabad by offering him an honorable name as 'Nasiruddin Shah'.

Sultan Muhammad Tughlak defeated these rebellions and appointed Imadulmuk Sarteej as a new Subhedar, along with other Sardars like Kavamuddin, Malik Johar, Shaikh Burhan, and Bilarami to control the Deccan province. Ismaile Makh managed to escape from this attack and reached safely to Kalburga city.

Around A. D. 1347, Ismaile Makh left the politics being old aged and handed over his charge to one of the powerful Sardar of Tughlak Sultanate named Alluddin Hasan. He again rebelled and killed Imadulmulk Sarteej and defeated all his military.

Bahamani Sultanate

On 3rd August 1347, he established his independent kingdom over Deccan province by the name of Bahamani Sultanate. 'Kalburga' city (Now called as 'Gulbarga') situated in Karnataka province was its capital place.

> A legend has been existed since centuries that Hasan was a slave in service of a Brahmin named Gangu. Looking to his sincerity and brave nature, Gangu freed him and requested Sultan Muhammad to engage in army. By taking efforts Hasan proved himself and became a powerful Sardar of Tughlak Empire.
>
> When he established his independent kingdom, he took a new name Hasan Gangu Bahamani (Brahmani) Jafarkhan. There are no documentary proofs available to prove this fact.

Bahamani Sultanate that was continued for further190 years and ended in A. D. 1538. During this period, total 18 Sultan ruled this kingdom.

After about 40 years from the establishment of Bahamani Sultanate, around A. D. 1382, a brave Sardar named Alikhan Farukhi, also rebelled and established his independent kingdom in the province called as 'Khandesh' by the name of Faruqui (Farukhi) Sultanate.

Around A. D. 1453, Sultan Alluddin Ahamadshah Bahamani send his powerful Sardar named Malik-Ul-Tujar to establish his rule over Konkan province but two brave Maratha kings Shirke and Shankarrao More defeated him, and killed Malik-Ul-Tujar along with his entire army.

But around A. D. 1469, Mahammud Gavan, a Vajir of Humayunshah Bahamani, again invaded Konkan and by defeating Shankarrao established Bahamani rule over entire Konkan province. Eventually, entire Konkan province along with Goa and Belgam were included into Bahamani Empire.

Thus its western boundary was abutted to Arabic sea and southern boundary was stretched up to Tungabhadra river.

Around this period, Mahammud Gavan made many good reforms in the old provincial and administrative systems.

Till this time there were only four provincial divisions named as 'Beedar', 'Ahasanabad-Gulbarga', 'Daulatabad', and 'Telangana'.

Mahammud Gavan reformed it into eight divisions.

1. Mahur
2. Gavil
3. Daulatabad
4. Junnar

Including Daman, Vasai (Bassin),
Eastern Konkan, Goa and balgam regions

5. Bijapur

Including Raichur, and Mudgal

6. Ahasanabad – Gulbarga
7. Rajahmundri

Including Nalgonda, Musalipattan, and Oriya

8. Warangal

Mahammud Gavan allotted these new provinces to some capable Sardars of the Empire.

Mahur was allotted to Fathullah 'Imad-I-Mulk'

Gulbarga was allotted to Malik Hasan 'Nizam-I-Mulk

Wrangal was allotted to prince Azam Khan

Daulatabad was allotted to Yusuf Adil khan

Junnar was allotted to Fakhrul Mulk Gilani

Gavan kept under his command charge of the Bijapur province.

These chief or largest divisions might be called as 'Suba' or 'Sarkar', but no references are available to understand their exact nomenclatures.

Around A. D. 1480, central power of Bahamani Sultanate started weakening that resulted in dividing the kingdom into small parts.

The chief controllers called as 'Sarlashkar' of different provinces started rebelling and declared the province under their rule as independent kingdoms.

In future, this kingdom was divided into five independent small kingdoms, respectively called as Imadshahi, Nizamshahi, Adilshahi, Bereedshahi, and Qutbshahi.

Name of the Sultanate	**Period of rule**
Imadshahi, capital city Elichpur	- A. D. 1484 to 1572
Nizamshahi, capital city Ahemadnagar	- A. D. 1489 to 1637
Adilshahi, capital city Bijapur	- A. D. 1489 to 1686
Bereedshahi, capital city Bidar	- A. D. 1492 to 1656
Qutbshahi, capital city Govalkonda	- A. D. 1512 to 1667

By this time, these Sultanas of which, two Sultanates, Nizamshahi, and Adilshahi particularly ruled over the Maratha territory brought entire Maharashtra province under Islamic rule.

Interestingly, few references are available, which state that a small Hindu kingdom ruled by the kings named as 'Bagul' dynasty, was existed between A. D. 1530 and A. D. 1638 in the area around Nasik district (called as 'Baglan' yeeieueeCe). Last Bagul king surrendered to Mughal Badshaha Aurangjeb and this small kingdom was incorporated in the Mughal Empire.

> Around A. D. 1530, Bhairav Bagul established this kingdom. Few stone inscriptions made during this rule have been found at Hatgad and Galana forts situated in Nasik districts. (25)

Another Hindu kingdom, much larger and powerful than the Bagul, was also established around A. D. 1336 by the name of 'Vijaynagar' Empire.

A small kingdom called as 'Anagondi' was in rule around early 14th century. When Malik Kafur conquered kingdom of Warangal, two brave leaders named as Harihar and Bukkarai took shelter in the Anagondi kingdom.

When Mahammud Tughlak defeated and conquered Anagondi kingdom, these two Hindu leaders established a new city beyond Tungabhadra river by the name of 'Vijaynagar' and also established independent Hindu kingdom. In further times it proved to be equally powerful kingdom alike these five Islamic Sultanates.

Bahamani kingdom or these five Sultanates did not able to expand the boundaries towards north because of the existence of Sultanates of Gujarat and Malwa, and Faruki Sultanate of Khandesh, and also a small kingdom of Bagul kings.

Simultaneously, it also could not expand towards south beyond river Tungabhadra because the Hindu empire of Vijaynagar and the other small Hindu kingdoms established in southern Indian territory, always remained as an obstacle. But it could expand up to entire Konkan coast on western side and captured a small costal strip on the eastern side.

During their rules, Bahamani Sultans always invaded on the Vijaynagar provinces and many times successfully won the battles but they could not able to end Vijaynagar Empire in totality.

After the division of Bahamani Sultanate and establishment of five different Sultanates, initially, all were enthusiastic about expanding the territories of their individual kingdoms and for that busy in fighting in between them.

Even sometimes were also taking help from kings of Vijaynagar. Boundaries of Adilshahi, Qutbshahi, and Vijaynagar were attached to each other whereas Nizamshahi, Bereedshahi, and Imadshahi were much away from Vijaynagar.

Around A. D. 1562, Emperor Ram Raja of Vijaynagar helped Bijapur Sultan Adilshaha during the battle between Adilshahi and Nizamshahi and invaded up to Ahemadnagar by looting and destroying a major portion of Nizamshahi province.

Being a powerful Hindu Empire, especially Adilshahi and Qutbshahi always attacked Vijaynagar, but this time Nizamshahi and Bereedshahi also decided to defeat Vijaynagar and all these Sultanates jointly made a final attack on Vijaynagar Empire during A. D. 1565. They won the battle played at Rakshastagadi, killed Ram Raja and also captured the capital city of Vijaynagar but could not able to defeat Vijaynagar empire in totality.

Successor emperors of Vijaynagar shifted the capital firstly at Penugonda and then at Chandragiri.

With the help of their princeling Nayak and Palegar kings this empire remained in existence for further 90 years but could not achieve the original power and strength.

This victory resulted in to enhancing the political powers of Qutbshahi and Adilshahi and both these Sultanates expanded the boundaries of their kingdoms towards southeastern Indian territory.

In comparison, boundary of Nizamshahi Sultanate could not expand its kingdom alike Adilshahi because almost all the boundaries were blocked by other powerful kingdoms. To expand the territories of own kingdoms, both Sultanates fought in between them for further 50 years.

In the month of November of A. D. 1572, Mughal Badshaha Akbar conquered entire Gujarat province. But around the same period, a Sardar of Imadhahi named as Tofalkhan rebelled against Burhan Imadshaha. Taking advantage of this situation, Murtaja Nizamshaha attacked Imadshahi rovince and by killing both, Tafalkhan and Badshaha Burhan Imadshaha, conquered Varhad province and establish Nizamshahi rule over this large territory.

Thus the existence of Imadshahi ended suddenly. By this victory, Badshaha Akbar was worried and decided to pay more attention towards these military movements, but for couple of decades he could not able to invade over

Deccan territory. Around A. D. 1595 he started a big expedition over Nizamshahi and initially conquered Varhad province.

Around A. D. 1600 and conquered a small portion of Nizamshahi province and also captured its capital city Ahemadnagar. Thus Mughal sultanate also established its rule over a small part of the Maharashtra province.

Before that, he conquered Gujarat province and at the same time, he defeated Imadshaha and ended his Sultanate. He also established Mughal rule over Khandesh province by defeating Faruki Sultanate.

Bereedshahi Sultanate also ended around A. D. 1619.

Nizamshahi, and Adilshahi Sultanates

During early 17th century, virtually only three Sultanates, Qutbshahi, Nizamshahi, and Adilshahi had been survived and remained in power of which, Nizamshahi and Adilshahi were directly ruled over Maharashtra province for couple of centuries. Still, Adilshahi was holding major part of Maharashtra and Karnataka provinces, whereas Nizamshahi had very little area in possession.

Loyal and capable Vajir of Nizamshaha named as Malik Amber successfully saved the Nizamshahi kingdom from the Mughal attacks and continued Nizamshaha rule over the remaining province for further twenty years.

Around A. D. 1633, Badshaha Shahajahan, son of Akbar, again invaded Deccan in view to expand the Mughal Empire in Deccan territory. His first target was the province under Nizamshahi rule. Adilshaha also joined him in this expedition.

A brave and diplomat Maratha Sardar Shahaji Raje Bhosale, (father of Shivaji Maharaj), with the help of few other loyal Sardar tried to save Nizamshahi Sultanate for few years but his efforts cod not succeed.

During next couple of years, with the help and assistance of Adilshahi Sultanate, Mughal Sultanate defeated Nizamshahi and virtually ended its existence.

Both, Mughal and Adilshahi sultanates shared the entire province of Nizamshahi kingdom according a treaty made between these two Sultanates. According to this treaty, northern part of river Bhima was allotted to Mughal and southern part was allotted to Adilshahi, including upper Konkan area.

Shahaji Raje soon accepted the service of Adilshaha in A.D. 1636. Unfortunately, he could not settle in Pune because Adilshaha sent him to Karnataka region by offering a Jahagir of Bangaloor province, which was too far from his homeland of Pune. But he successfully retained the Pune and nearby provinces under his command as a 'Jahagir' consisting of five 'Pargana' and twelve 'Maval', which were allotted him as his Jahagir by Nizamshaha. Adilshaha conferred again these provinces to Shahaji Raje as his Jahagir.

Contemporary documents referred province of this Jahagir as 'Pach (5 five) Pargane' and 'Bara (12 twelve) Mavale' (heeÛe hejieCe Je yeeje ceeJeU).
These five Pargana were Pune (heCe), Supe (mehe), Chakan (ÛeekeâCe), Indapur (Foehej), and Shirval (eMejJeU).
Bara Mavale is a colloquial phrase. Actually there were almost 18 such provinces that were called as Maval or Khore.
Shahaji Raje was not holding Jahagir of exactly 12 numbers of Maval provinces. According to various documentary references, it may be assumed that provinces of Khedebare, Gunjan Maval, Karyat Maval, Hirdas Maval, Velvand Khore, Kanad Khore, Mose Khore, Muthe Khore, and Poud Khore were in possession of Shahaji Raje.

To look after the region of his above referred Jahagir, Shahaji Raje appointed a noble and capable administrator named Dadaji Kondadev, because Shivaji Raje were too young to look after the administration of the entire province.

According to the assorted information referred in the documents giving some details of this event, it may be said that, around A.D. 1641, Shahaji Raje sent his wife Jijabai and his younger son Shivaji to Pune, along with an administrator named Dadaji Kondadev.
Unfortunately no contemporary evidences found stating the exact year of the arrival of Shivaji Raje in Pune.
This event has been described and number of evidences is given in a book named 'Shree Raja Shivachatrapati' on pages 600 to 605 (26)

These references were collected from the books like ‘Shivacharitra Sahitya Volumes -1, 2, 5, 6 & 8 and also from ‘Marathyanchya Itihasachi Sadhane Volume 18 (27)

Original texts of all of these references are checked and confirmed, hence, needless to repeat the same references here again.

The arrival of Shivaji Raje in Pune was the beginning of a new era in Maharashtra territory that ultimately offered a powerful Hindu kingdom of Maratha people over this territory, by the name of Maratha Empire.

Maratha Empire - 1650 A. D. to 1818 A. D.

'Swarajaya' (mJejepÙe)

In Deccan, around A. D. 1650, Shivaji Raje started movements of independence and within 35 years, by conquering a large portion of Maharashtra province, established an independent kingdom, which is popularly called as Maratha kingdom or 'Swarajaya' (mJejepÙe).

It was consisting of today's districts like Pune district and parts of Thane, Satara, Kolhapur and Nasik districts along with entire Konkan territory except Bombay (Mumbai) area.

Shivaji Raje started this movement from Pune and Khedebare. Provinces under the Jahagir of Shahaji Raje were already possessed and governed by Shivaji Raje being official representative. Therefore it felt easier to establish independence over this territory.

Initially, he stared capturing Adilshahi provinces that were nearby the Jahagir of Shahaji Raje and captured Fort Torna. When he captured Fort Rajgad and then captured Fort Kondana (Sinhagad), his intentions of independence were cleared and Adilshahi Sultanate had to take a serious note of this rebel.

In the meanwhile Shivaji Raje captured Fort Purandar, and also few Maval provinces.

Around A. D. 1656, he conquered a large Adilshahi province called as 'Javali' from Chandrarao More and brought it under Maratha kingdom, which include province under Rayari (Raigad) fort, Kandat Khore, Shivathar Khore, and Jor Khore and also built first new hill fort of Maratha Swarajya in Jawali province, at the to payer of Sahyadri mountains and named it as Pratapgad.

Adilshahi Sultanate decided to take serious action and sent Sardar Afjalkhan to re conquer the lost province but on 10th November 1657, in a personal meeting held on Pratapgad, Shivaji Maharaj killed Afjalkhan and also defeated his entire army.

This victory undoubtedly proved the rise of a powerful Maratha king and kingdom, which other Sultanates like Mughal and Adilshahi had to accept. Immediately after this victory, Shivaji Maharaj invaded Adilshahi provinces of Deccan territory and conquered a large portion of Kolhapur Pargana including Fort Panhala, Fort Rangana, and also Fort Khelna (to which, he named as Fort Vishalgad). He also captured Rajapur and Dabhol seaports that were in Adilshahi Konkan province.

Simultaneously, around A. D. 1657-58, Shivaji Maharaj brought the upper portion of old Nizamshahi Talkonkan Sammat under Maratha kingdom by conquering Cheul, Kalyan, and Bhivandi provinces.

Till this time, Shivaji Maharaj also looted Mughal province of Junnar and its surrounding area. Therefore, both Adilshahi and Mughal Sultanates decided to send armies to defeat Shivaji Maharaj.

When Shivaji Maharaj landed at Fort Panhala, Siddi Jouhar sieged the fort and almost a period of 4 months he kept apart Shivaji Maharaj from his army. But on 13th July 1660, Shivaji Maharaj managed to escape from this siege and reached to Fort Vishalgad.

At the same time, Mughal Badshaha Aurangjeb also sent a powerful Sardar named Shaistekhan, who captured Pune province and landed in Shivaji Maharaj's old house called as 'Lal Mahal'.

On 5th April 1663, Shivaji Maharaj himself along with his colleagues made an unexpected attack on Shaistekhan and cut his three fingers. Thus very frightened Shaistekhan immediately marched to Delhi.

These two victories established Maratha kingdom permanently over Deccan territory, because it can be observed that after these events, Shivaji Maharaj rapidly expanded Maratha kingdom and brought a large territory under his rule.

Around A. D. 1664 Shivaji Maharaj conquered and possessed entire Talkonkan province. He had conquered many sea forts and also made excellent repairs but to established absolute Maratha governance over the territory and keep a constant check over the activities of foreign traders like British and Portuguese, in the month of November of A. D. 1665, he built first new sea fort of Maratha kingdom near Malvan and named it as 'Janjira Sindhudurg'.

Mughal Badshaha Aurangjeb again sent two powerful Sardars namely Mirza Raja Jaishngh and Dilerkhan around A. D. 1664 who very strategically planned their campaign and vigorously attacked on the Maratha provinces. Result of which, Shivaji Maharaj had to make a treaty with Aurangjeb and had to surrender about 23 forts along with a large portion of Maratha kingdom to Mughal Sultanate.

Being a part of the treaty he also had to visit Agra city along with his son Sambhaji, where Aurangjeb was stationed. On 12th May 1666, Shivaji Maharaj attended Mughal Durbar (Court).

It was expected that Aurangjeb should honorably treat Shivaji Maharaj but he did not. Rather he gave very insulting treatment and virtually arrested Shivaji Maharaj and kept him in a camp guarded by Mughal soldiers. Fortunately, due to few promises given by Mirza Raja Jaisingh, Aurangjeb could not killed Shivaji Maharaj. This imprisonment lasted for almost 4 months.

On 15th August 1666, Shivaji Maharaj along with his son, hiding in bamboo baskets used to carry fruits and sweets, managed a dramatic escape from this camp and immediately rushed to Deccan. It was an unexpected shocking blow to Mughal power and intelligence and also to Badshaha Aurangjeb. Within 24 days Shivaji Maharaj reached to Deccan and arrived at Rajgad.

After this magical event, for a period of 4 years Shivaji Maharaj did not play any war against Mughal Sultanate.

During this period he paid attention to enhance betterment of the looted provinces but he had not closed his ambitions. He paid attention to the administration and encouraged farmers for making re establishment in their original places and increasing the agricultural productivity by cultivation of crops in their farms.

During this period, casual fights with Adilshahi Sultanates were continued and the activity of conquering few Adilshahi provinces were not stopped.

Around A. D. 1667 Shivaji Maharaj conquered Karhad Pargana and also captured Satara Pargana, fort Panhala and adjoining province.

He also paid more attention to establish his absolute prominence over Arabic ocean by enhancing the navel power.

During A. D. 1670, he again started military activities and within a period of few months re-conquered all the provinces, which he had to surrender in the treaty.

This time, neither Mughal nor Adilshahi Sultanates dared to stop him from his goals. In A. D. 1673 Maratha army conquered Fort Salher and Baglan province. Thus boundary of Maratha kingdom stretched up to Gujarath province.

On 5th June 1674, Shivaji Maharaj officially made an announcement and establishment of independent Maratha Empire and declared himself as 1st Chatrapati of Maratha Empire by making a throne ceremony at Fort Raigad. He also declared Fort Raigad as the capital of Maratha Empire.

During the year A. D. 1675, Shivaji Maharaj conquered a strong fort situated on the border of Goa, called as fort Fonda. He marched towards Adilshahi province of coastal Karnataka and conquered province of Ankola, Shiveshwar and Kadra. Simultaneously he captured Karwar province including Karwar port, fort Sadashivgad, and Sondhe. Thus he established Maratha rule over the entire western costal territory (From Thane district up to Karwar state).

Still Satara province was not included in Swarajya but during the year of A. D. 1675, Shivaji Maharaj conquered Satara fort and province and in next year also conquered Khatav Pargana.

Till this time, due to the political diplomacies made by different Sardars, Adilshahi Sultanate was loosing the hold on Karnataka territory. Taking full advantage of the situation, Shivaji Maharaj initially conquered an important Adilshahi province called as Koppal during A. D. 1676.

In view to establish Maratha rule over the Karnataka provinces, Chatrapati Shivaji Maharaj made a royal expedition towards southern Indian Territory, which is known in the history as 'Dakshin Digvijay'.

Initially in A. D. 1677, he marched towards capital of Qutbshahi Sultanate named as 'Bhaganagar (now known as 'Hydarabad') and took a friendly meeting with Badshaha Qutbshaha. Both decided a strategy that Badshaha Qutbshaha should help Chatrapati Shivaji Maharaj in conquering Adilshahi provinces and after the victory Chatrapati Shivaji Maharaj should offer the ownership of original Qutbshahi province possessed by Adilshahi to Qutbshaha.

Thus, Chatrapati Shivaji Maharaj marched to a strong fort named as 'Jinji' situated in Madras province. Conquering the in between provinces like Anantpur, Nandiyal, and Kadappa, he landed near Madras border around May 1677 and captured fort Jinji. After conquering this fort, he made many good repairs and also built few ramparts to make this fort stronger.

Immediately he also conquered Velor fort and surrounding provinces like Tennagapattan, Bhuvangiripattan, and Vauldour.

A son of Shahaji Raje and his second wife Tukai, named as Ekoji Raje or Vyankoji was settled at Tanjavar and was also faithfully serving Adilshahi Sultanate. But at the same time he was independently ruling province of Tanjavar. Shahaji Raje had won this province from a Nayak and established himself there as an independent king. This province was not in the Adilshahi Sultanate.

Chatrapati Shivaji Maharaj wanted to meet his younger brother Ekoji Raje and give a brotherly advice. Being son of Shahaji Raje, he was also asking his proportionate share in the earnings made by Shahaji Raje, which Ekoji Raje was alone enjoying. Ekoji Raje had a meeting with Chatrapati Shivaji Maharaj but he was not convinced. Even he did not show any interest in joining Swarajya and went back to Tanjavar.

Chatrapati Shivaji Maharaj marched back but while going back he captured provinces towards northern side of river Kaveri that were ruled by Ekoji Raje like Kolar, Hoskot, Bangaloor, Balapur, and Shire and appointed Hambirrao Mohite being an administrator and caretaker of these provinces.

Ekoji Raje, along with his powerful army, attacked on Maratha army leaded by Hambirrao Mohite with the intension to captured lost provinces but had to accept a total defeat.

This expedition resulted in expanding the borders of Swarajya deep into Karnataka territory and making a strong military station at fort Jinji, which proved very useful in future.

Thus, within a period of only 30 years, this excellent Hindu Emperor successfully established independent Maratha Empire over a large province of the Deccan territory that was earlier ruled and governed by Islamic Sultanates for nearly 350 years.

A document states the names of the sub division of the province along with the numbers of forts incorporated.

Subha Satara – 2 forts
Subha Karhad – 5 forts
Subha Wai – 7 forts
Subha Jawali – 6 forts
Subha Dabhol – 4 forts
Prant Khatav – 4 forts
Subha Man – 1 fort
Subha Rajapur – 1 fort
Subha Pune – 3 forts
Subha Maval – 8 forts
Subha Choul – 1 fort
Subha Junnar – 1 fort
Subha Panhala – 3 forts
Kot Kolhapur – 1 fort
Subha Rajapur – 4 forts (?)
Subha Tarale – 1 fort
Prant Aajare – 5 forts
Subha Navalgund – 3 forts
Subha Koppal – 2 forts
Subha Bilgoli – 1 forts (Belgaon ?)
Prant Miraj –1 fort
Subha Bhimgad – 2 forts
Subha Prant Kudal – 2 forts
Subha Rajapur – 3 forts
Subha Dabhol – 6 forts
Subha Prant Choul – 4 forts
Subha Kalyan – 6 forts
Subha Cheul – 3 forts
Subha Dabhol – 3 forts
Subha Javali – 2 forts
Subha Rajpuri – 14 forts
Prant Ankola – 7 forts
Kot Supa – 1 fort
Ratnakardurg – 1 fort
Kot Halsa – 1 fort
Firangan – 2 forts

Kudalkar – 1 fort
Possessed by Sawant – 8 forts
Phonde – 3 forts
Kolvan – 11 forts **(28)**

By referring the above lists, expanse of Swarajya during the reign of Chatrapati Shivaji Maharaj can be understood.

Unfortunately, on 3rd April 1680, Chatrapati Shivaji Maharaj died at fort Raigad. His elder son Sambhaji Maharaj declared himself as the succeeding Chatrapati of Maratha Empire.

According to a general opinion of the historians, Mughal Badshaha Aurangjeb did not agree to invade Deccan till Chatrapati Shivaji Maharaj was alive. But immediately after his death, on 13th November of A. D. 1682 Aurangjeb landed at Aurangabad along with a huge and powerful army. He had clear intensions of defeating all major kingdoms that included Adilshahi, Qutbshahi and of course Maratha Empire. By this expedition he wanted to establish Mughal rule over entire Indian territory.

Mughal army opened a big war against all these kingdoms.

Shahajada Shahalam entered Konkan province and Shahajada Ajjam entered in Khandesh province. Badshaha Aurangjeb himself entered in the territory of Adilshahi kingdom and invaded towards Bijapur.

On 22nd September 1686 Badshaha Aurangjeb defeated Adilshaha and ended Adilshahi Sultanate. Immediately after two years, on 21st September 1687, Shahajada Shahalam ended Qutbshahi Sultanate. After these victories Badshaha Aurangjeb opened a war against Maratha Empire.

In the meanwhile, Chatrapati Sambhaji Maharaj was successfully fighting against Mughal army. But Aurangjeb captured him and on 11th March 1689 killed him in absolutely wicked, pitiless, and cruel manner at village Tulapur.

He had also captured Sambhaji's wife Yesubai and son Shahu and kept them with him until his death. Fortunately, daughter of Aurangajeb requested for their lives, by which both were survived.

After the death of Chatrapati Sambhaji Maharaj, Rajaram the younger son of Chatrapati Shivaji Maharaj became third succeeding Chatrapati of Maratha Empire.

For the self-survival, Chatrapati Rajaram Maharaj had to travel secretly to Jinji fort situated towards extreme south of Karnataka region. Coming back to Maharashtra he successfully continued the war against Mughal about eight years, but in A. D. 1700 he died at fort Sinhagad.

In those days initially Chatrapati Rajaram Maharaj and after his death, Rani Tarabai wife of Chatrapati Rajaram, was ruling Maratha Empire by the name of Shivaji (II), son of Chatrapati Rajaram Maharaj, with the help of three dynamic diplomats namely, Ramchandrapant Amatya, Shankaraji Narayan Sachiv, Parsuram Trimbal Pratinidhi and also two brave Senapati Santaji Ghorpade and Dhanaji Jadhav.

This span of nearly 20 years would be divided in two phases. Initially, up to A. D. 1698 Mughal army was more aggressive and Maratha had lost almost entire province. Once Maratha could able to retain only 4 hill forts, namely Vishalgad, Panhalgad, Gaganbavada, and Jinji. But Maratha army continued the battle and never surrendered to Badshaha Aurangjeb. Even doing vigorous efforts and strong attacks Badshaha Aurangjeb could not succeed in ending Maratha power and also Maratha Empire.

This situation reversed around A. D. 1706 and Maratha army virtually possessed its lost provinces.

The long battle of life and death for the Marathas, started in A. D. 1687 and ended in A.D. 1708 after the death of Badshah Aurangjeb but Mughal were never succeeded in ending Maratha Empire.

By running an unsuccessful expedition against Maratha power, on 20th February 1707, Badshaha Aurangjeb died at Ahemadnagar.

After the death of Badshaha Aurangjeb, his sons along with the entire army rushed back hurriedly towards their home place Delhi, to capture the throne of the Mughal Sultanate.

On their way, Shahu, son of Chatrapati Sambhaji Maharaj, was set free and allowed to return to Deccan province. He was also allowed to rule that province as a Mughal representative but Shahu never wanted to be a Mughal Sardar. He wished to be a Chatrapati of Maratha Empire and with that intension he started collecting around him Maratha army and supporters.

Being the son of Chatrapati Sambhaji Maharaj, many old loyal Sardars and ministers agreed that he would be the next Chatrapati instead of Shivaji (II) son of Chatrapati Rajaram Maharaj.

They officially joined the camp of Shahu with their army by accepting his leadership. Around A. D. 1708, Shahu captured fort Satara and decided to reside there permanently. On 12th January 1708, he declared himself the fourth Chatrapati of the Maratha Empire.

Initially, he had to face lot of problems to settle himself as a new Chatrapati of Maratha Empire.

Balaji Vishwanath Bhat, a young loyal and brave person was serving as a chief of Maratha army (referred as 'Senakarta meveekeâlee). In A.D. 1713, Chatrapati Shahu Maharaj appointed him as a 'Peshwa' of Maratha Empire. Balaji was a dynamic diplomat. He contributed his efforts for not only the betterment of the province but he also proved himself as a loyal prime minister in re establishing the rule of Chatrapati Shahu Maharaj over the province.

Till this time, though few provinces that were in hand of Chatrapati Shivaji (II) of Kolhapur, and region of Konkan was in the hands of a brave

Maratha naval admiral Kanhoji Angre, Mughal Sultanate was ruling almost entire province of the former Maratha Empire.

Chatrapati Shahu Maharaj had to fight every day for recapturing the other lost provinces. Mughal Sultanate was not agreeing to declare this old Maratha province as the Maratha Empire.

Even Yesubai, wife of Chatrapati Sambhaji Maharaj and mother of Chatrapati Shahu Maharaj, was in Delhi and was not set free by the Mughal Badshaha. By the efforts of Peshwa Balaji Vishwanath she was successfully freed and brought back. Peshwa Balaji Vishwanath also took many efforts to set free the provinces of former Maratha Empire and also to be declared as the territory of the independent Maratha Empire.

In this connection, Peshwa Balaji Vishwanath with the help of two Mughal Sardar Sayyad brothers, along with many Maratha Sardars and a powerful army made an expedition to Delhi in A. D. 1719. By capturing Delhi Shahar and making good diplomacies he compelled Mughal Badshaha to set free the entire province that was called as Swarajya and was formerly conquered by Chatrapati Shivaji Maharaj.

These papers are known in the Maratha history as 'Swarajyachya Sanada' (mJejepÙeeÛÙee meveoe). Along with these provinces, he also received the rights of collecting 25 % revenue income from the 6 Suba of Deccan that were governed by Mughal Sultanate.

By this documents Mughal Sultanate officially agreed and accepted the existence of Maratha Empire and its governance.

A list of such province handed back to Chatrapati Shahu Maharaj is available in the records.
These provinces were as follows.

1. Prant Pune
2. Prant Wai (Total Tarf 14)
3. Prant Mavale (Tarf 12)
4. Prant Satara (Tarf 4)

5. Prant Patan (Tarf 9)
6. Prant Khatav (Tarf 11)
7. Prant Mandesh (Tarf 6)
8. Prant Malakapur (Tarf 4)
9. Prant Tarale (Tarf 5)
10. Prant Panhala (Tarf 10)
11. Prant Ajara (Tarf 11)
12. Prant Junnar (Tarf 13)
13. Prant Kolhapur (Tarf 9)
14. Prant Malgaon
15. Prant Supegaon
16. Pargana Gadag
17. Pargana Lakhameshwar (Laxmeshwar)
18. Pargana Bhujang Gad
19. Pargana Koppal
20. Pargana Hallyal
21. Pargana Nargund
22. Talkonkan province that contained
    Prant Ramnagar (Tarf 6)
    Prant Bhimgad (Tarf 5)
    Prant Bhivandi (Tarf 12, Kasba 6, total 17)
    Prant Kalyan (Tarf 20)
    Prant Mahad (Tarf 12)
    Prant Javali (Tarf 18)
    Prant Rajapur (Tarf 18)
    Prant Kole (Tarf 5)
    Prant Kudal (Tarf 15) **(29)**

Provinces of Konkan area named as Ganadevi, Javhar, Choul, Danhol, Fonda, and Ankola were also handed along with the above listed provinces.

A reference dated A. D. 1720 also indicates that provinces of Subha Karhad, Subha Miraj, Subha Malakapur, Subha Belgaon and Subha Hukeri were also possessed by Maratha along with the listed provinces. **(30)**

Rani Tarabai and her son Shivaji were totally against of the leadership. Of Chatrapati Shahu Maharaj This task ultimately ended in the formation of two separate thrones of Maratha Empire.

Chatrapati Shahu Maharaj settled himself in Satara and Chatrapati Shivaji Maharaj (II) settled himself on fort Panhala and Kolhapur.

According to few document made during A. D. 1700 and A. D. 1705, following provinces were in possession of Chatrapati Rajaram Maharaj and Rani Tarabai that might be in possession of Kolhapur Chatrapati.

A reference dated A. D. 1700 indicates that provinces of Konkan area named as Kharapatan, Sanvadal, Rajapur, Lanje, Sangameshwar and Salsi were also possessed by Chatrapati Rajaram Maharaj. **(31)**

Another reference dated 6th May 1705, which is a Mahajar made on fort Prasidhagad or Rangana indicates that provinces of Konkan area named as Tarf Kharapatan, Tarf Salsi, Tarf Ajire (Ajara?) and Mamla Parande were also in possessed by Chatrapati Shivaji Maharaj (II) of Kolhapur. **(32)**

Further, up to A. D. 1731, both were fighting in between them for the governance of the Maratha Empire but ultimately Chatrapati Shahu Maharaj proved himself stronger and more active in ruling the Maratha Empire and the pressure and power of Kolhapur Chatrapati Sambhaji Maharaj (II) felt diminishing and decreasing day by day.

Finally to end this family issue forever, Chatrapati Shahu Maharaj amicably made a final settlement with Chatrapati Sambhaji Maharaj (II) of Kolhapur on 13th April 1731 and officially divided Maratha Empire in two parts.

This event is referred in the history as 'Warna Taha' (JeejCeÛee len).

Marathi word 'Taha' is now commonly understood as 'a treaty' but in 17th and 18th century it was understood as 'a decision'.
Details of this division are stated more particularly in two agreements made between Chatrapati Shahu Maharaj and Chatrapati Sambhaji Maharaj called as Tahanama. Of which only the details of the divisions to be made of the province are stated as follows
Tahanama
Rajashree Shahu Raje has given a Tahanama (agreement) in writing to Chiranjeev Sambhaji Raje.

1. A province from, Dhoom and Mahabaleshwar of southern costal line of Krishna River, up to Nivruttisangam including all the villages and forts has been given to you.
2. All the province from the origin of Savitri River up to its ending in the sea including all Janjira (Sea forts).
3. From the southern cost of Tungabhadra River up to end of Krishna River in the sea, including Rameshwar has been shared (½) half by both of us.
4. The province up to Ankola Mahal including all the forts has been given to you.
5. You have to give us Miraj Prant and Bijapur Prant including Athani and Tasgav provinces.
6. When the north Indian provinces will be freed from the Mughal either by your or our efforts, these territories shall be shared (½) half by both of us.
7. We are giving you the Koppal fort, in return of which, you will give us Ratnagiri fort.
8. A province of Konkan from Salsi up to Kale has been given to you.

Original Marathi wordings are

lenveecee eÛejpeeJe meYeepee jepe Ùeemee Øelee jepeßee Meen jepe Ùeevee euenve eouee ..

Deno ßee keâ<Cee Oece ceneyeueÕejheemeve o#eCeleej leno eveJeòeemeiece ceejÙele keâue oleHeâe ceuekeâ ojeyemle oKeeue "eCee Je ekeâue lecneme eoue Deme

ßee meeeJe$ee veoeieceeheemeve leno meceõieeecevee heejÙele o#eCeleej pepeej

leceYeõe o#eCeleejeheemeeve ßee keâ<Cee meceõieeecevee Je ßee jeceÕej oKeeue memLee evece Deecnekeâ[Je evece lecnekeâ[keâ¤ve eoun Deme

keâeš ekeâuemeOee Je "eCee ojeyemle ceneue DeekeâeueheÙele lecneme eoune Deme

ecejpe Øeele Je eJepeehej ØeeleeÛee "eCee oKeeue DeLeCee leemeieeJe Jeiej lecne DeeceÛe mJeeOeeve keâjeJee

ceeieueeFleeue G$ekeâ[eue ceueKe mešue lÙeeleue evece lecneme oT Je lecnekeâ[ve mešue Demelee evece Deecneme ÅeeJe

keâekeâCeheele meeuemee heeuekeâ[leno heÛeceneue keâeueheeJelee ojeyemle lecneme eoun Deme (33)

But in future, Kolhapur Chatrapati could not retain their hold on these allotted provinces except few provinces of Konkan territory.

Udaji Chavan possessed Varna Prant. Chatrapati Shahu Maharaj conquered and allotted it to Pant Pratinidhi.

Further Peshwa Bajirao captured it from Pratinidhi but was not given to Kolhapur Chatrapati. Chatrapati Shahu Maharaj and Peshwa also conquered the province in between rivers Varna and Tungabhadra that Kolhapur Chatrapati could not possessed.

Prant Miraj, Athani, and Tasgaon were also in possession of Udaji Chavan, which Kolhapur Chatrapati did not hand over to Chatrapati Shahu Maharaj. Peshwa conquered all of these provinces in future.

Thus, Kolhapur Chatrapati able to retain very few provinces that were received by the treaty of Warna.

Though Mughal Badshaha handed over the Konkan province to Chatrapati Shahu Maharaj, many hurdles had to be faced for its virtual possession.

During the rule of Chatrapati Rajaram Maharaj, Portuguese, British, and Siddi of Janjira captured most of the Konkan province. Maratha had retained a very small area around sea forts Kolaba and Khanderi.

In A. D. 1698 Chatrapati Rajaram Maharaj appointed a brave naval Sardar named Kanhoji Angre as the chief of Maratha navy. Kanhoji had started his carrier as a soldier of the Maratha navy during the days of Chatrapati Shivaji Maharaj and had a lot of experience of naval battles.

After taking the charge he started an expedition against all these enemies and within a span of a decade, not only conquered much of the lost Konkan province but also established a terrific dread over the rulers like Portuguese, British. He again captured Maratha sea forts like Kulaba, Suvarnadurg (Near Harne), Vijaydurg, and Sindhudurg along with surrounding provinces. But a province near Janjira was in possession of Siddi, which he could not conquer.

> Sea fort Janjira (Near Murud) had been in possession with Siddi dynasty since 16th century. Initially it was in Adilshahi Sultanate. Then Badshaha Aurangjeb honored Siddi and made him Mughal Sardar. But since beginning successors of Siddi dynasty were virtually ruling this fort and province like independent kings. Just for the support they accepted to be Sardars of Mughal Sultanate. Chatrapati Shivaji Maharaj and Chatrapati Sambhaji Maharaj tried to conquer them many times but never succeeded. Chatrapati Shahu Maharaj, Peshwa and Angre, also could not conquer fort Janjira. Even after Maratha empowered Indian territory, they kept this province like a small state. Successors of Siddi dynasty also preferred silence and never fought against Maratha during late 18th century.

Kanhoji Angre was always loyal to Kolhapur Chatrapati but he found that many of the Maratha Sardars were joining Shahu Maharaj.

He also realized that Chatrapati Shahu Maharaj was proving a better ruler than that of Kolhapur Chatrapati and his power was increasing day by day.

In the meanwhile, Peshwa Balaji Vishwanath took a friendly meeting with Kanhoji at fort Kulaba and successfully convinced that he should be loyal to Chatrapati Shahu Maharaj.

On 5th April 1714, Angre and Peshwa made an agreement and on 25th March 1715 Kanhoji officially joined Chatrapati Shahu Maharaj. Thus entire Konkan province was again brought under Maratha Empire.

Kolhapur Chatrapati possessed Fort Sindhudurg as per the Varna treaty. Therefore, fort Vijaydurg was made a southern naval base of Maratha navy.

Knhoji Angre died on 4th July 1729 but his successors Sekhoji and Sambhaji Angre kept the same loyalty with Chatrapati Shahu Maharaj in future.

During A. D. 1733 and 1736, Chatrapati Shahu Maharaj opened an expedition against Siddi of Janjira and Portuguese stationed in Vasai province under the leadership of Peshwa Bajirao (I) and Cimajiappa.

On 8th June 1733, Peshwa Bajirao (I) captured Fort Raigad, former capital of Maratha Empire along with upper portion of Konkan province and Chimajiappa captured Vasai and Thane provinces but that time also, fort Janjira was not captured.

In the middle of 18th century, Mughal Sultanate had lost its power and hold on the Indian Territory. Rajput Kings, who were strong Sardars of the Sultanate, already rebelled and established their independent rules over Rajasthan and Malwa provinces.

Around A. D. 1740, Maratha rulers virtually empowered the Mughal Sultanate under the leadership of Chatrapati Shahu Maharaj and Peshwa Bajirao (I), and also Peshwa Balaji Bajirao alias Nanasaheb, and captured Malwa and Bundelkhand provinces.

Thus the Maratha Empire spread over almost half the portion formerly ruled by Mughal Sultanate.

But at the same time an Islamic kingdoms was newly established in Maharashtra territory. During early 18th century, Nizam-Ul-Mulk (II dynasty) established his kingdom initially in Aurangabad and then in Hydarabad. This new kingdom occupied major part of Maharashtra province.

> Original name of Nizam was Cheen Kilichkhan. His father was a loyal Sardar of Badshaha Aurangjeb. Around A. D. 1713 Sayyad brothers appointed him as a chief controlar of the 6 Suba of Deccan that were Barhanpur, Bedar, Bijapur, Karnatak, Vhrhad and Hydarabad. Thus he settled at Aurangabad. But he was more ambitious and wanted independence. Around A. D. 1725 he declared it and established separate kingdom that consisted these 6 Suba and its capital was at Hydarabad (Bhaganagar) that was the former capital of Qutbshahi.

Maratha rulers always had fights, battles, and treaties with Nizam till the end of Maratha rule.

Till A. D. 1755, Nasik city was not a part of Maratha Empire. Peshwa Nanasaheb conquered it. Even Aurangabad province was included in Maratha Empire around A. D. 1764 when Peshwa Madhavrao defeated Nizam and compelled him to hand over this province to Maratha. This treaty brought almost all the province, from Ahemadnagar to Nagpur under Maratha Empire. Thus, Total territory that can be called as today's Maharashtra was ultimately became a part of Maratha Empire. Nizam shifted his capital at Hydarabad.

Simultaneously, Hydaralli also established his kingdom in southern Indian Territory. Maratha rulers always had fights, battles, and treaties with Hydaralli and his son Tipu but all of these activities were conducted outside of Maharashtra province. Further, during middle of 18th century, initially Chatrapati Shahu Maharaj and then Peshwa like Bajirao (I), Balaji Bajirao, and Madhavrao, along with the Maratha Sardars like Mahadji Shinde, Malharrao Holkar, Gaiekwad, Patwardhan, Raste, and Bhosale of Nagpur province, brought a large part of Indian territory under the Maratha rule that consisted western, northern, central, and some parts of eastern and southern Indian provinces.

Chatrapati and Peshwa of Maratha Empire

Period of rule	
A. D. 1645 to A.D. 1680	Shivaji Maharaj 1st Chatrapati
A. D. 1680 to A.D. 1689	Sambhaji Maharaj
A. D. 1689 to A.D. 1703	Rajaram Maharaj
A. D. 1703 to A.D. 1710	Maharani Tarabai

	Chatrapati (Satara)	**Peshwa**
A. D. 1710 to A.D. 1749	Shahu Maharaj	Balaji Vishwanath A.D. 1710 to A.D. 1720 Bajirao (I) Balaji A.D. 1720 to A.D. 1740 Balaji Bajirao-Nanasaheb A.D. 1740 to A.D. 1749
A. D. 1749 to A.D. 1777	Ramraja Maharaj	Balaji Bajirao-Nanasaheb A.D. 1749 to A.D. 1761 Madhavrao A.D. 1761 to A.D. 1772 Narayanrao A.D. 1772 to A.D. 1773 Sawai Madhavrao A.D. 1774 to A.D. 1777
A. D. 1777 to A.D. 1808	Shahu Maharaj (II) Abasaheb	Sawai Madhavrao A.D. 1777 to A.D. 1796 Bajirao (II) A.D. 1796 to A.D. 1808
A. D. 1808 to A.D. 1839	Pratapsinh Maharaj	Bajirao (II) A.D. 1808 to A.D. 1818
A. D. 1839 to A.D. 1848	Shahaji Maharaj (Appasaheb)	

In A.D. 1818 British defeated Peshwa Bajirao (II) and virtually ended the Maratha power. The Empire continued till A.D. 1849 but there was no post appointed as ‘Peshwa’, instead, this post was called as ‘Diwan’.

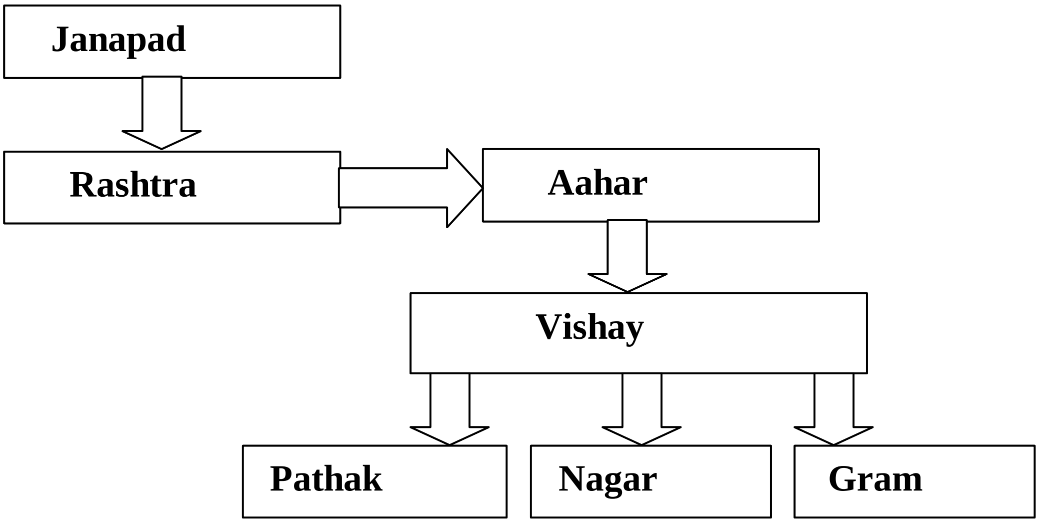
	Chatrapati (Kolhapur)
A. D. 1704 to A.D. 1714	Shivaji Maharaj (II) - Son of Chatrapati Rajaram Maharaj and Maharani Tarabai
A. D. 1714 to A.D. 1760	Sambhaji Maharaj (II)- Son of Chatrapati Rajaram Maharaj and Rani Rajasbai
A. D. 1762 to A.D. 1813	Shivaji Maharaj (III)
A. D. 1813 to A.D. 1821	Sambhaji Maharaj (III)
A. D. 1821 to A.D. 1838	Shahaji Maharaj

From A.D. 1829 British continued this throne but took all the administrative rights in their hands and finally ended the power of Kolhapur Chatrapati and the Empire in A.D. 1838

1.2 Provincial divisions and administrative systems Adopted by Hindu empires during 1st to 13th centuries

Satavahan Empire

During the rule of Satavahan dynasty the province under their empire was divided into many sub divisions.



Largest sub division was called as 'Janapad'. It was divided into many provinces those were called as 'Rashtra'. Of which, a province was called as Maharashtra. Chief administrator of Rashtra was called as 'Rashtrik' (je°ekeâ).

These provinces were politically important because these Rashtrik had supreme powers of administration in their allotted territory. They were allowed to keep own military army. In a way, they were almost ruling in capacity of a king of their provinces.

Chief of Maharashtra province was called as 'Maharashtrik' (ceneje°ekeâ) or 'Maharathik' (ceneje"keâ). Sometimes, they were also called as 'Mahabhoj' (ceneYeepe).

Province of a Rashtra was divided into many districts called as 'Aahahr'.

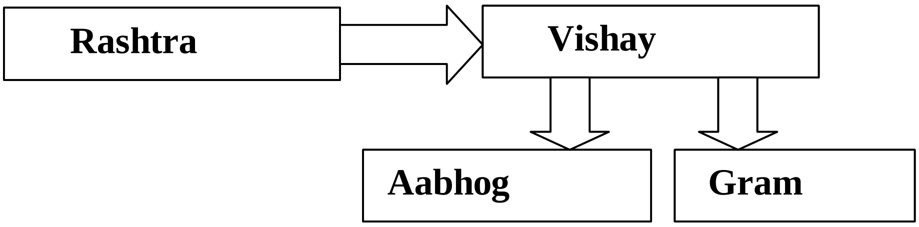
These Aahar were further divided into sub districts called as 'Vishay' and a Vishay was consisting of cities or towns called as Pathak or Nagar or Puri and villages called as 'Gram'.

Chalukya (I) Empire

During the rule of Chalukya dynasty (I) the province under their empire was also divided into many sub divisions but the largest division was called as 'Rashtra' instead of Janapad.

But Mr. Altekar expressed different opinion in his book. He says that,

'During the rule of Chalukya (I) who preceded Rashtrakutas in northern Maharashtra, Vishya was the larger and Rashtra was the smaller unit but Rashtrakutas seem to have reversed the nomenclatures. (34)



Chief administrator of Rashtra was called as 'Rashtrakut' (je°keâš).

A 'Rashtra' was divided into many provinces those were called as 'Vishay' and chief administrator of Vishay was called as 'Vishayapati' (eJe<eÙeeheleer).

References are available that state the names of different 'Vishay' existed during the rule of Chalukya (I) dynasty.

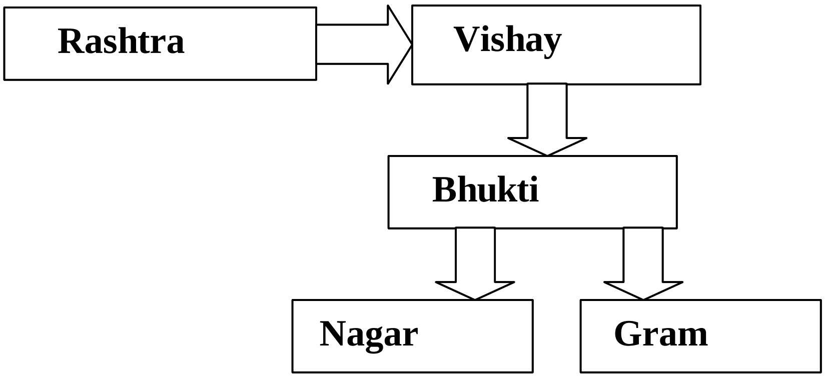
Aparant (Dehejevle - Northern Konkan)
Chipralan (eÛeØeueCe - Chiplun province of Konkan)
Goparashtra (ieeheje° - Nasik province)
Karahatak (keâjneškeâ - Karhad province)
Konkan (keâekeâCe- Southern Konkan?)
Palayatthan (heueÙeš"eCe - Paithan or Phalthan ?)
Samagiri (meceeeieje- ...) **(35)**

A Vishay was further divided into sub districts called as Aabhog and its administrator was called as 'Aabhogik' (DeeYeeeiekeâ).

An Aabhog consisted many villages those were called as 'Gram' and its chief administrator was called as 'Gramaukta' («eeceeÙeòeâ)

Rashtrakut Empire

Rashtrakut Emperors adopted the same system but with little variations.



During the Satavahan rule, a largest province was called as 'Janapad', which was divided in sub sections that were called as 'Rashtra'. But during the rule of Chalukya (I), 'Rashtra' was the largest province.

Rashtrakut Empire was divided into many divisions or provinces that were called as 'Rashtra'. But no documentary evidences are available, which state the exact names and numbers of the provinces that were called as Rashtra.

Chief administrator of Rashtra was called as 'Rashtrakut' (je°helee).

A 'Rashtra' was divided into many provinces those were called as 'Vishay' and chief administrator of Vishay was called as 'Vishayapati' (eJe<eÙeehelee).

A 'Vishay' was further divided into sub districts called as 'Bhukti' and its administrator was called as 'Bhogapati' (Yeeiehelee).

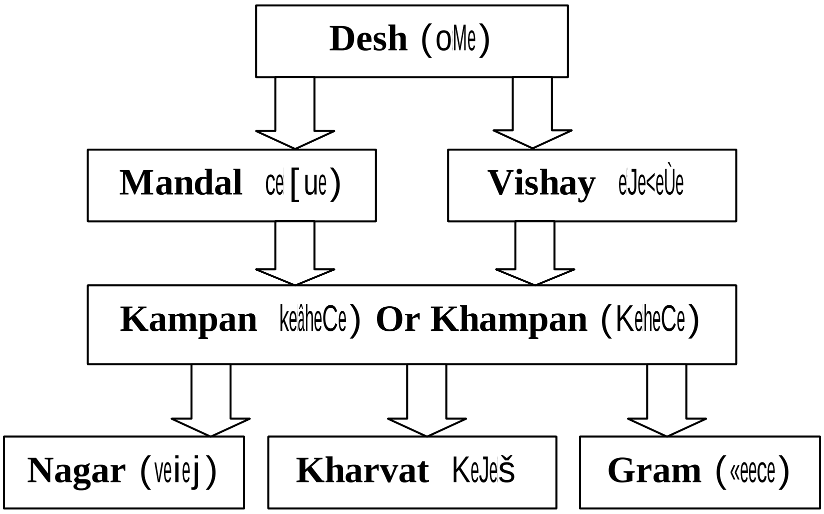
A 'Bhukti' consisted two types of villages those were respectively called as 'Nagar' and 'Gram'.

Chief administrator of Nagar was called as 'Nagarpati' (veiejhelee) and Chief administrator of a Gram was called as 'Gramakuta' («eecekeâš).

> A provincial division, named as 'Mandal' was also existed during the Rashtrakut rule, but was not in their own kingdom. This term was used for the neighboring provinces ruled by the feudatories of Rashtrakut Empire, such as 'Lat (ueeš) Mandal' (Part of southern Gujarat) and 'Andhra (DeeOe) Mandal', but was not practiced in their rule. **(36)**

Yadav Empire

It is observed that Yadav Emperors also adopted the same system but with more refinements. In their system, the largest division was called as 'Desh' instead of 'Rashtra'.



Chief administrator of Desh was called as 'Deshadhipati' (oMeeeOehe Iee).

Yadav Emperors allotted these provinces to their ministers but they retained the province called as Seundesh under their direct administration being their original kingdom.

> A minister of the imperial ruler governed a Desa along with the exception of 'Seun Desh' that was under the direct control and administration of the Yadav rulers. (37)
> Sometimes, an influential minister was allotted more than one Desh. In that case, such rulers or Chief administrators were called as 'Anekadeshadhipati' (DevekeâoMeeeOeheIee). (38)

The province was again divided into sub provinces called as 'Mandal'.

The ruler or chief administrator of this division was called as 'Mandalika' (cee[ueekeâ) or 'Mahamandaleshwar (cenece[ueÕej).

Alike 'Mandal', another equally important unit or division of the province was called as 'Vishay'.

Chief administrator of Vishay was called as 'Vishayapati' (eJe<eÙeeheIee).

A Vishay was further divided into sub districts called as 'Kampan' and its administrator was called as 'Kampanadhipati' (keâheCeeeOehelee).

A 'Kampan' consisted three types of villages those were respectively called as 'Nagar' (veiej), 'Kharvat' or 'Karvatik' (KeJeš or keâeJeeešekeâ), and 'Gram' («eece). Of which, Gram was smallest, Kharvat was larger than Gram and Nagar was the largest.

These differences were depending upon area and population of that village.
A noting helps to understand the classification between thses types.

In each village there were two types of lands that were called as 'Pandhari' (land under housing) and 'Kali' (land under crops). A village was treated as a 'Gram', if 100 Dhanu land that would be barran but useful for cultivation would be around it in between Pandhari (village) and Kali (Farms). If this land would be 200 Dhanu and having thorny bushes, then it was called as 'Kharvat'. And if this land would be 400 Dhanu then it was called as 'Nagar'. (39)

Chief administrator of Nagar was called as 'Nagarpati' (veiejhelee) and Chief administrator of a Gram was called as 'Gramakuta' («eecekeâš).

Provincial divisions and administrative systems

Adopted during 14th to 16th centuries by Islamic Sultanates

Deccan province

Bahamani Sultanate

During the early phase of 14th century, Islamic Sultanates started ruling the southern Indian territory and entirely changed the old systems of making provincial divisions of the kingdom and its administration, particularly adopted and followed by Yadav emperors. Original Sanskrit names of these divisions and their administrators were converted into Arabic and Persian names. Administrative language was also changed and instead of original Sanskrit based Marathi language was totally changed and more words and phrases of Arabic, Persian, and Hindustani languages were used.

During the middle of 14th century, Bahamani Sultanate was established in Deccan province. During middle of 15th century, Mahamood Gavan, intelligent Vajir of Bahamani Sultanate, framed new systems of administration and revenue collections and also made few changes in the old provincial divisions made by the earlier Bahamani Sultans.

Therefore, both, Mughal and Bahamani systems had few differences and variations since beginning. Unfortunately, very few documentary references of Bahamani systems are available that would faintly clarify the names of the provincial divisions. But no references of their administrators are available.

Two such letters are referred for understanding the provincial divisions of Bahamani rule.

1. A letter sent by Divan Siddi Ambar, dated 11th November A. D. 1426 states that Bhimrao Devaji Savant is Deshmukh of Tarf Wade Chouryanshi, Sarkar Junnar (*It should be* Sammat *and not* Sarkar) of Suba Bedar .. ..

Original Marathi words are

Demeue yeceepeeye vekeâue Depe eoJeeCe jKleKeeve Keeme yepeeveye oneÙe keâejkeâvee Deceue .. .. eoJeeCe emeoe Deyej Depe keâjej leejeKe Ú 10 ceen ceenjce meee 827 .. .. YeeJejeJe Jeueo oJepee Fyeve (Fye - eyeve) oJepee meeJele oMeceKe leee Jee[ÛeeNÙeemee ieeJe Je mejkeâej (meee) peVej meYe yeoj .. .. (40)

According to this letter, it can be assumed that Tarf Wade was a sub division of Sammat Junnar and Sammat Junnar was a sub division of Suba Bedar.

This script is a true copy of the original letter made on much later date. It is written at the beginning as ' Asal bamkljib Nakal' (Demeue yeceepeeye vekeâue)

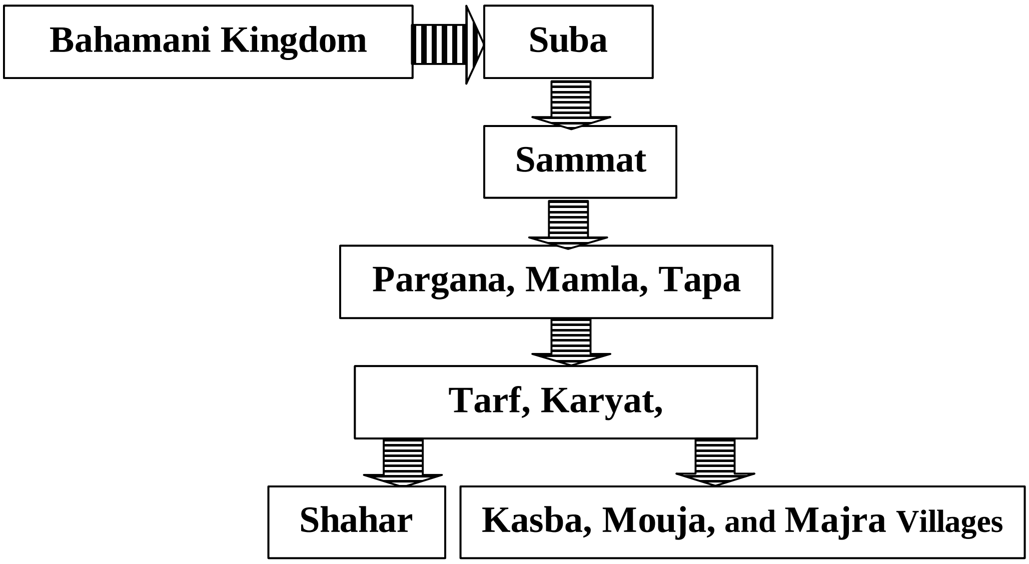
Hence, the copier might have not understood the meaning of Devanagari short form of the Sammat (meee) written in the original letter. It is also possible that at the time of transcription of Modi script into Devanagari format this mistake might also had happened.

2. A letter or 'Koulnama' dated A. D. 1450 written by Malik Ul Tujar who was a Havaldar of Bandar Mustsfabad (Port Dabhol) send to Kumaji Kebaji Deshmukh, all Desai, Mokdam, Shetya, Mahajan and Rayati (citizens), and Nafar Sakintani (persons or servants residents), state the names of provincial divisions as 'Sammat Junnar', Pargana Chakan, Pargana Puna, Pargana Supa, and Sirval and Baramati, existed during Bahamani rule. (41)

It states the names Original Marathi words are

Depe jKleKeeve KeoeÙeJeo ceeuekeâ Depece Deue Dekeâjce ceeuekeâ lepeej nJeeueoej yeoj ceceve cemleHeâeyeeo Je yeepe ceneue mecele pevej Je heee ÛeekeâCe Je heCee Je heee mehe Je meejJeue Je yeejecelee eyepeeveye keâceepee keâyeepee oMeceKe Je yeepe eveee (evemeyele) omeeF Je ceekeâoceevee Je meešÙe Je cenenpeveevee Je jÙeevee Je veHeâj meeekeâvelevee

With reference to the above stated letter, it may be assumed that during the rule of Bahamani Sultanate the provincial divisions were as follows.



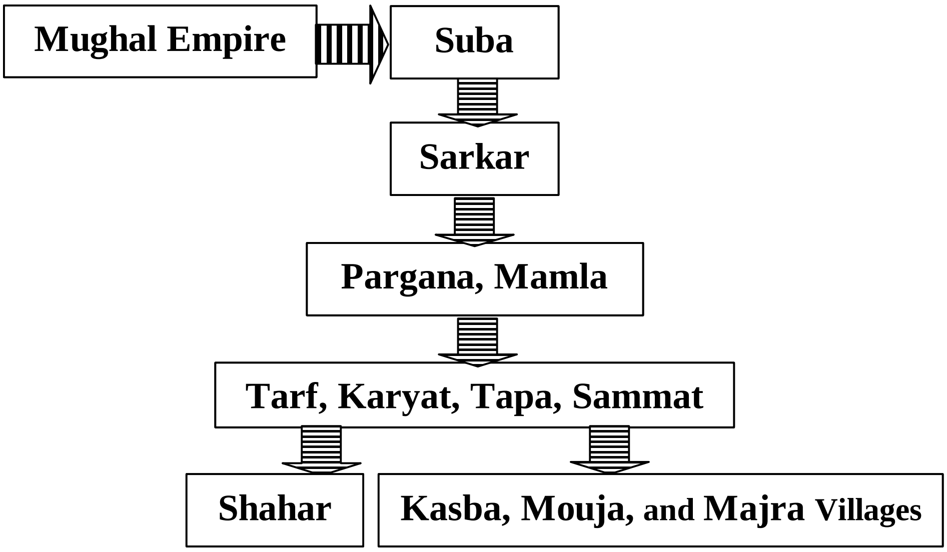
Splitting of the Bahamani kingdom formed Nizamshahi and Adilshahi kingdoms. Therefore, it may be assumed that the provincial divisions of Bahamani kingdom were similar to the divisions adopted by these Sultanates. Rather, their names and statuses were continued in 16th and 17th centuries.

Mughal Sultanate

Emperor Babar formed Mughal Sultanate of Delhi around A. D. 1526, but it really flourished during the reign of Emperor Akbar, by whom Mughal entered in the northern portion of Maharashtra territory, in the beginning of 17th century. Mughal systems were already reformed and established in the northern Indian territory. Raja Toradmal, one of the fine administrators of Badshaha Akbar reformed the old revenue systems and with a broader outlook established new systems that worked successfully.

Expanse of Mughal Empire was much bigger than the Adilshahi and Nizamshahi kingdoms and Mughal systems were also more refined and précised than those adopted by Nizamshahi and Adilshahi systems. Though the types, names, and categories of the provincial divisions of the territory were similar, little changes and deviations in the systems were adopted by these three Sultanates.

Therefore, it is necessary to know firstly about the Mughal systems.



For the convenience of the administration the territory of Mughal empire was divided into different chief provinces, called as 'Suba' (meyee) or 'Subha' (meYee).

'The word 'Suba', which means 'a land' or 'a province', has been derived from an Arabic word 'Soub' (meeye), which means 'a side' or 'a direction'.

Marathi word 'Subha' (meYee) is a Corruption of the word 'Suba'.

During 16th century, Mughal Empire was spread over in almost all the northern Indian Territory. Initially it was consisting of 22 such Suba.

Each Suba was divided in many sub-provinces that were called as 'Sarkar' (mekeâej - mejkeâej), which can be called as today’s State.

Sarkar is a Persian word that means ‘A government of a state, or ‘A supreme power or authority'.

Few references of Mughal rule are available that state the names of such Sarkar and also its sub division Pargana.

A letter sent to Santaji Deshmukh and Mokdam Dehaye (Mokdam or Patil of different villages of this Pargana) dated A. D. 1674 states that Pargana Sinnar was a part of Sarkar Sangamner.

Original Marathi words are

meleepee oMeceKe Je ceekeâoce oneÙe heee (heieCe) emevej mejkeâej meiecevej .. .. (42)

A letter dated A. D. 1689 sent by Shahajada Murad on behalf of Badshaha Aalamgir (Aurangajeb) to Gumaste Jahagirdar current and of future, and Chougale and Shete and Mahajan and Rayani (residents) of Kasba Jinti, states that Pargana Chambhargonde was a part of Sarkar Ahemadnagar.

Original Marathi words are

ieceemle peeneiejoej neue Je Fmlekeâyeeue Je ÛeeYeue Je meš Je ceenepeve Je jJeevee keâmeye epelee heee (heieCe) ÛeeYeejieeo meee (mejkeâej) meiecevej .. .. (43)

For the convenience of the revenue collections, generally the province under 'Sarkar' was divided in different parts called as 'Pargana' (heieCee). In today's context it may be understood as a District.

For further convenience, these Pargana were divided in sub-divisions, which were called as sections called Karyat (keâÙeele), Tarf - Taraf (leHeâ - lejHeâ), Tapa (leHee), Sammat (mecele), or Taluka (leeuekeâe).

All these sections were consisting of many types of villages categorized as 'Wadi' (Jee[e), 'Majra' (cepeje), 'Mouja' (ceepee), 'Kasba' (keâmyee - keâmeyee) and 'Shahar' (Menj).

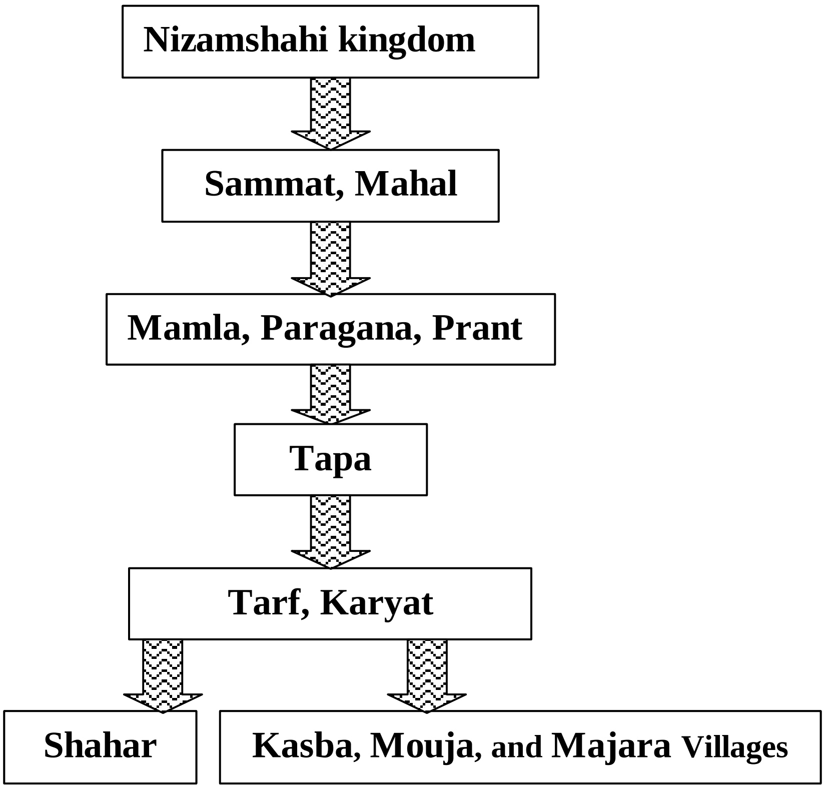
Nizamshahi Sultanate

During the middle of 15th century, splitting of the Bahamani kingdom formed Adilshahi and Nizamshahi Sultanates.

Both these Sultanates might have adopted similar systems especially framed earlier by Bahamani rulers. Still there were little changes and variations.

Malik Ambar, a diplomat Vajir of Nizamshaha, also made few new additions in the traditional methods of revenue systems and collections during early 17th century.

Nizamshahi Sultanate also adopted systems similar to Adilshahi systems but with few variations. It can be observed that both these Sultanates might have followed the systems originally framed by the Bahamani Sultanate and made variations acording to their conviniences and also the traditional practices followed in the perticular territories.


Nizamshahi kingdom
Sammat, Mahal
Mamla, Paragana, Prant
Tapa
Tarf, Karyat
Shahar
Kasba, Mouja, and Majara Villages

In Nizamshahi system, instead of 'Pargana', the largest part of the kingdom was called as 'Sammat'. Rather, a Sammat was divided into sub provinces called as 'Mamla', 'Prant', or 'Pargana'.

‘Sammat’ (meccele-mecele) means ‘a side’ which is a dialect of original Persian word ‘Samt’ (mecle).
Marathi word ‘Paragana’ (hejieCee) is a dialect of original Persian word ‘Pargana (heievee)’ that means a division of a province made for the purposes of administration.
It was also called as ‘Mamala’ (ceeceuee)
Mamala is derived from the Original Arabic word ‘Muaamla’ (ceDeeceuee)

Few references are found which state the existence of Sammat Daulatabad, Sammat Talkonkan, and Sammat Junnar.

A letter dated 28th July 1606 referred that Kannad Pargana was a part of Sammat Daulatabad
Original Marathi script is
mecele oeueleeyeeo hejieCe keâVe[**(44)**
A letter dated 12th November 1566 referred that Kasba (keâee) Otur was a part of Sammat (meee) Junnar.
Original Marathi script is
keâee (keâmeyee) Jeelej (Deelej) meee (mecele) pevej **(45)**

A letter dated 13th May 1579 also referred that Kasba (keâee) Otur was a part of Sammat (meee) Junnar. **(46)**
Original Marathi script is
keâee (keâmeyee) Jeelej (Deelej) meee (mecele) pevej

It is observed that a same short form (meee) for explaining the Marathi words '**Sammat**' and '**Sarkar**' has been used in contemporary Marathi documents. Only the difference is, Junnar was a '**Sammat**' during Nizamshahi rule.

After A. D. 1633 it became a part of Mughal Empire and was converted into a '**Sarkar**' according to Mughal system. Sarkar Junnar was made a sub division of Suba Balaghat. Therefore, any reference stated Junnar as 'Sarkar' in the letters written before A. D. 1633 should be understood as 'Sammat Junnar'.

A letter dated 25th February 1608 referred clearly, without using short form that Kasba (keâmeye) Otur was a part of Sammat (mecele) Junnar.
Original Marathi script is
keâmeye Jeelej (Deelej) mecele pevej **(47)**

This mistake has also been observed in the scripts of the original letters written during the reign of Nizamshahi Kingdom, but copies were made during Mughal or Maratha rules.

A letter ('Nakal' or copy) dated A. D. 1548, stated that village Mouje Rawet was a part of Tarf Haveli of Pargana Pune, which was a part of Sammat Junnar. But while copying the writer had made two mistakes. Firstly, he has written Pune as Prant and not Paragana. He might have understood Marathi short form (hee) as Prant. Secondly, he had understood the Marathi short form (meee) as Sarkar and not Sammat.
Original Marathi matter is
Depe meve 958 Mekeâ 1470 keâeuekeâ veece meÚj ßeeJeCe Me 5 le eoJemee cenpej uÙeeneJeÙeekeâejCe keâe .. .. ceepe jeJele leee (leHeâ) nJeuee Øeele (Øeee – heieCee) heCe mejkeâej (meee) pevej .. [48]

Another letter ('Nakal' or copy) dated A. D. 1608, sent by Malik Ambar states Junnar as Sammat but while transforming it was written as Sarkar.
Original Marathi matter is
Depe jKleKeeve KeoeÙeJeo ceeuekeâ mekeâ ceeuekeâeyej oueo cenj heejmee oeceoJeueleen yepeeveeye keâejkeâveevee neue Je Fmlekeâyeeue mejkeâej (should be mecele) pevej .. [49]

A letter dated 17th March 1659 refers Junnar as Pargana Haveli of Sarkar Junnar, consisting Shahar (Junnar) 3 Pure and also 17 Tarfa having total 359 villages
Original Marathi wording is as follows
Heee nJeuee meee (mejkeâej) pevej meenej Je hej Je lejHeâ 17 on yeone peue (?) on 359 [50]
A province of Konkan area called as '**Sammat Talkonkan**', particularly distributed under 3 sub divisions or 'Mamla' named as Kalyan alias Muranjan, Bhivandi alias Islamabad, and Cheul alias Murtajabad, and was initially governed by Nizamshaha.

A letter dated 13th December 1578 state that the Mamla Murtajabad alias Cheul was a sub division of Sammat Talkonkan.
Original Marathi words are
mecele leuekeâekeâCe .. .. ceeceue celepeeyeeo G®Heâ ÛeTue [51]

Another letter dated 13th July 1632 sent by Malik Said, state that the names of Mamla and its Tapa Kasba city under Sammat Talkonkan.

Mamla Islamabad (Bhivandi) Kasba Bhivandi

Mamla Murtijabad (Cheul) Kasba Cheul

Mamla Islamabad (Bhivandi) Kasba Bhivandi

Mamla Aminabad (Pali) Pargana Korkoda

Mamla Mujanjan (Kalyan) Tape Borati [52]

For further convenience, these Sammat were divided in sub-divisions, which were called as Mamla' (ceeceuee) and Pargana (heievee-hejieCee). Sometimes these Mamla was also called as Mahal and Pargana was also called as 'Prant' (Øeele).

A letter dated A. D. 1606 sent to the Karkoon and Deshmukh of Mahal referred the names of different Pargana (heee) and Prant (Øeee) like, Pargana Elur (Verul), Pargana Derhadi, Pargana Kanrad (Kannad?), Pargana Gandapur, Prant

Ahemdabad (Name of Patode was change to Ahemdabad) and Pargana Paithan. All were sub divisions of Sammat Daulatabad.

Original Marathi wording is
keâejkeâveevee ceneueneÙe Je omeceKeevee ceneueneÙe ceee
heee Suej (Je¤U), heee oNne[e, heee keâvej[(keâVe[?),
heee iee[ehej, Øeee Denceoeyeeo (heešeo), heee he"Ce (53)

Some provinces were called as Mamla instead of Pargana, but it is observed that during the Nizamshahi rule, particularly in Konkan area, the divisions were Sammat - Mamla - Tape.

A province of Talkonkan Sammat called as Mamla Murtajabad (Cheul) was divided in sub sections named as Tape Aathghar, Tape Shreegaon or Pal, Tape Umate, Tape Khandale, Tape Jhirad and Tape Brahmangaon. (54)

A province of Talkonkan Sammat called as Mamla Muranjan (Kalyan) was divided in sub sections named as Tape Kohakan, Tape Vankahl or Chowk, Tape Aadar, Tape Kothal, Tape Vasi and Tape Bareti. (55)

Another province of Konkan area that also called as 'Ahemdabad' was in Sammat Jafarabad, but it was called as Mamla and not Pargana or Prant.

A letter dated 28th July 1602 state that Mamla was a part of Sammat Jafarabad.
Original Marathi words are
ceeceue Denceoeyeeo Je yeepeceneue mecele peeHeâjeyeeo (56)

Jafarabad was the old name of 'Khed' (Now in Ratnagiri district). A later dated document clarifies this name.

A letter dated 8th November 1718 states few names of provinces of Konkan area, such as, Mamla Dabhol (Mustafabad), Hamjabad alias 'Gade' (ncepeeyeeo Gheâ ie[), and Jafarabad alias 'Khed' (peeHeâjeyeeo Gheâ Ke[). (57)

It was possible that, during the Nizamshahi rule, Jafarabad and Hamjabad might be separate 'Sammat' of Konkan area. After incorporated in Adilshahi Kingdom both were called as Mamla, and this status was continued also during Maratha rule.

A letter dated 15th September 1622 sent by Malik Ambar to Karkoons and Deshmukh referred that Nasik was a Kasba town situated in Mamla Gulshanabad.
Original Marathi script is
Depe jKleKeeve KeoeÙeJeo Keeve Deepece ceeuekeâ Mekeâ ceeuekeâ Deyej Keuee oÙeece oeuelen yepeeveye keâejkeâveevee Je omeceKeevee ceeceue ieuemeveeyeeo eyeoeveo meee meueeme Demejve DeueHeâ Yeš peveejoej keâmeye veeemekeâ ceee (ceeceue) cepekeâj .. .. (58)

But all the provinces of Nizamshahi kingdom were not called as Mamla. Many provinces were also called as Pargana instead of Mamla. Especially, the provinces that were conquered from other Sultanates and were already called as

Pargana were not changed as Mamla according to Nizamshahi system. Such provinces were continued it status as Pargana.

Another two references are found pertaining to Pargana Nyamatabad, which should be towards north of Mamla Gulshanabad because one of which reflects the name of Kasba Chandwad. Interestingly, it is called as Pargana and not Mamla though ruled by Nizamshaha.

A letter dated A. D. 1598 issued by Ektarkhan to Karkoons and Khot of Mahal referred that Kasba Chandwad was situated in Pargana Nyamatabad handed over to Dantbhat, son of Padmakarbhat, resident of Kasba Chandvad.
Original Marathi script is

Depe jKleKeeve KeoeÙeJeo Keeve Deepece SkeâleejKeeve Keuee oÙeece oeuelen yepeeveye keâejkeâveevee Je Keele ceeneue pekeâelee heee (heieCe) vÙeeceleeyeeo eyeoeveo meee meceeve eleme Je elemee ceÙee yeee (yemcee – yee Fmecee - to a person in presence) oleYeš eyeve heoceekeâjYeš meee (meekeâve) keâmeye ÛeeoJe[.. .. (59)

Other letter dated A. D. 1608 sent by Malik Ambar to Karkoons and Deshmukh also referred the name of Pargana Nyamatabad.
Original Marathi script is
Depe jKleKeeve KeoeÙeJeo Keeve Deepece ceeuekeâ Mekeâ ceeuekeâ Deyej Keuee oÙeece oeuelen yepeeveye keâejkeâveevee Je neue Je Fmlekeâyeeue Je omeceKeevee heee (heieCe) vÙeeceleeyeeo .. (60)

A Mamla or Pargana was again divided into small subsections called as Tapa (leHee), and Karyat (keâÙeele).

‘Tappa’ (leHhee) means ‘a hill’, which is an Arabic word.
‘Karya’ (keâÙee) is also an Arabic word means ‘a village’.
‘Karyat’ (keâÙeele) is a plural of ‘Karya’, means a group of villages.

According to Mughal or Adilshahi systems, sub sections like Tapa, Tarf, and Karyat, had same status and equal ranking, but in Nizamshahi systems it is observed that Tarf (leHeâ - lejHeâ) was a sub division of 'Tapa'.

‘Tarf ‘(leHeâ) is an Arabic word that means 'a direction'.

All later dated documents mention that Rohid Khore was divided into two Tarf namely Utaravali and Bhor.
Both these names had been referred since the rule of Nizamshaha and called as sub sections of Tape Rohida in which fort Rhida existed.

A letter dated 25th May 1604 sent by Haibatkhan to Biroji Deshmukh referred clearly that Utaravali area was a Tarf and sub section of Tape (Tapa) Rohida.

Original Marathi script is
keâeUveece Depe jKleKeeve KeeoeÙeJeo (KeoeÙeJeo) DeeueeMeeve nyeleKeeve meenye Keuee oÙeece oeuelen leen eyejepee omeceKe lehe jeen[lejHeâ GlejJeuee eyeoeveo .. .. (61)

A letter dated 5th December 1624 sent by Malik Ambar to Kanhoji (Jedhe) Deshmukh referred clearly that Bhor area was a Tarf and sub section of Tape (Tapa) Rohida.

Original Marathi script is
Depe jKleKeeve KeoeÙeJeo ceee (ceeuekeâ) mekeâ ceee (ceeuekeâ) Deyej Keuee oÙeece oeuelen lee keâevnepee omeceKe lejHeâ Yeej lehe jeen[e eyeoeveo .. .. (62)

Apart from these sections, few provinces situated in the Sahaydri mountain ranges, on the border of Konkan and Desh, were also parts of the Nizamshahi kingdom, which were called as 'Maval' (ceeJeU) and 'Khore' (Keej).

Each such province was considered equivalent to a small Pargana or Mamla.

The eastern side of the Sahyadri mountain range was called in Marathi as ‘Ghat’ (leeš) and the western slopes of the Sahaydri mountain ranges that is in between the Sahyadri and Arabian Sea was called as ‘Konkan’ (keâekeâCe).
A letter dated 4th February 1626, sent by Malik Ambar to Karkoon of the provinces of Mamla Raeir and Bara Mavale (12 numbers of different Maval provinces) also state the name of Tape Kanadkhore. (63)
Original Marathi words are
Depe jKleKeeve KeoeÙeJeo Keeve Deepece ceee mekeâ ceeuekeâ Deyej Keuee oÙeece oeuelen yepeeveye keâejkeâveevee ceeceue jeFj Je yeeje ceeJeue eyeoeveo meee meele Fmejve DeeueHeâ npeeye pepeejjeJe cejue oMeceKe lehe keâeveoKeej
(Mamla Raeir was a province around Fort Rayaree or Raygad).

'Bara (12) Mavale' (yeeje ceeJeU) is a colloquial phrase used in Marathi for explaining these Maval provinces but in actual, these Maval provinces were more than 12 numbers.

Veteran historians have prepared many lists by referring different contemporary documents. In accordance with such lists the names of these Maval provinces may be stated as

Karyat Maval (keâÙeele ceeJeU) A 'Karyat' or 'Tarf' of Pune Pargana

Nane Maval (veeCe ceeJeU) Part of the valley of river 'Indrayani' (FõeÙeCee veoe)

Pawan Maval (heJeve ceeJeU) Part of the valley of river 'Pawana' (heJevee veoe)

Gunjan Maval (iepeCe ceeJeU) Part of the valley of river 'Gunjawani' (iepeJeCee veoe)

Hirdus Maval (enj[me ceeJeU) Further part of the valley of river 'Nira' (veeje veoe)

Andar Maval (Deoj ceeJeU) It was a part of Junnar Pargana

The region of Some Maval was named as ‘Khore’ (Keej), being narrow valley of a particular river and named accordingly.

Muthe Khore (ce" Keej) Initial part of the valley of river 'Mutha' (ce"e veoe)

Poud Khore (hee[Keej) Further part of the valley of river 'Mutha' (ce"e veoe)

Tamhan Khore (leecnCe Keej) was a Tarf of Poud Khore

Mose Khore (ceeme Keej) Valley of river 'Moshi' (ceeMee veoe)

Kanad Khore (keâeveo Keej) Valley of river 'Kanandi' (keâeveoe veoe)

Velvand Khore (JeUJe[Keej) Valley of river 'Velvandi' (JeUJe[e veoe)

Rohid Khore (jeen[Keej) Initial part of the valley of river 'Nira' (veeje veoe)

Khedebare (Ke[yeej) Part of the valley of river 'Shivaganga' (eMeJeieiee veoe)

Jambhul Khore (peeYeU Keej) Part of the Jawali province

Jor or Johar Khore (peej or peenj Keej) Part of the Jawali province

Shivathar Khore (eMeJeLej Keej) Part of the Konkan area and Jawali province

Kandat Khore (keâeoeš Keej) Part of the Jawali province

During early 17th century, Nizamshahi Sultanate governed some of them and Adilshahi Sultanate governed the others.

Few references of the names of these provinces are available that confirm the governance of Nizamshahi Sultanate and were parts of Nizamshahi kingdom.

A document that is a 'Mahajar' dated A. D. 1625 state the names of Deshmukh and other officers of Pargane Puna, Pargane Sirval, Pargane Wai, Tape Gunjan Maval, Tape Mose Khore, Tape Rohida, Tape Velvand Khore, and Tape Hirdas Maval. **(64)**

Another document, which is also a 'Mahajar', made in A. D. 1625 state the names of Deshmukh and Desai of Pargane Puna, Pargane Supa and Tape Hirdas Maval. **(65)**

All these sections were consisting of many types of villages categorized as 'Wadi' (Jee[e), 'Majra' (cepeje), 'Mouja' (ceepee), 'Kasba' (keâmyee,keâmeyee) and 'Shahar' (Menj).

'Wadi' is a Marathi word might be derived from a similar Tamil word that means a very small colony of houses.

'Majra' is an Arabic word also means a very small colony of houses.

'Mouja' is an Arabic word means a small village or small town.

'Kasba' is also an Arabic word means a large mercantile village or a small city.

'Shahar' is a Persian word means a large city having capital status or Metro city.

Adilshahi Sultanate

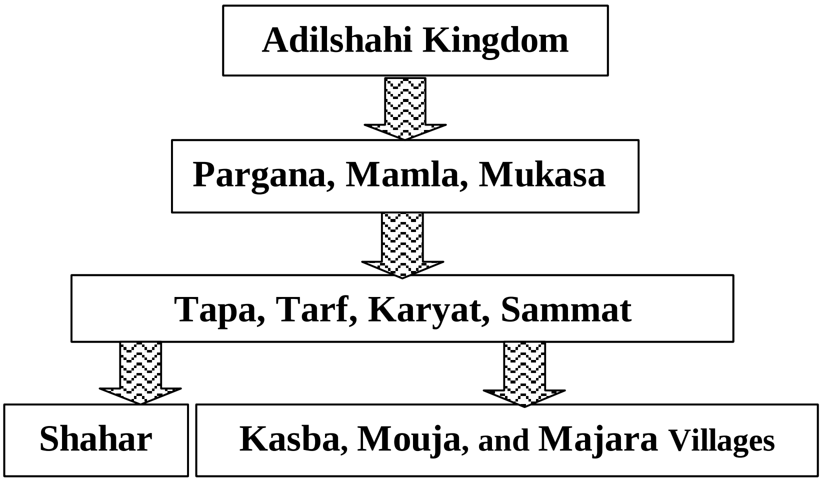
In Deccan province, particularly in the administration, Adilshahi Sultanate also adopted the similar systems, which Nizamshahi Sultanate implemented in their territory, but with little variations.

In this system, no subdivisions like 'Suba' and 'Sarkar' were formed. Generally the total land under Adilshahi Sultanate was divided in different provinces called as 'Paragana' or 'Mamla'.

Marathi word ‘Paragana’ (hejieCee) is a dialect of original Persian word ‘Pargana (heievee)’ that means a division of a province made for the purposes of administration.

It was also called as ‘Mamla’ (ceeceuee), which is derived from the Original Arabic word ‘Muaamla’ (ceDeeceuee)

In Adilshahi system, the largest division was 'Pargana' or 'Mamla' and not 'Sammat' alike the Nizamshahi system. Rather 'Sammat' was a sub division of a 'Pargana' or 'Mamla'.



For further convenience, both these divisions, 'Paragana' or 'Mamla', were divided into small sub sections.

It is observed that a Pargana was divided into sub sections called as Karyat (keâÙeele), Tarf - Taraf (leHeâ - lejHeâ), Tapa (leHee), and Sammat (mecele).

A letter sent to Desai of Pargana Man by Ali Adilshaha, dated 22nd August 1658 states few names of villages under **Karyat** Kasegaon of Pargana Man.

Original Marathi words are

keâÙeeIe keâemeieeJe heieCe ceeCe (66)

A letter sent to Dharoji and Shankaraji Mohite, dated A. D. 1645 states **Tarf** Karepathar was a part of Pargana Puna (Pune).

Original Marathi words are

leee (leHeâ) keâjhee"ej heee (heieCe) heCee (67)

A letter or Farman dated 29th October 1564 states the names of Pargana and its sub division **Tapa** as follows.

Pargana Aakulkot - Tape Paingari and Tape Dharsiv

heee (heieCe) DeekeâUkeâeš (DekekeâuekeâeŠ) lehe heeieje Je OeejemeJe

Pargana Mahidhari - Tape Dhoki

heee (heieCe) ceenOeje lehe {ekeâe (68)

A list of accounts made during A. D. 1624-25 states the names of Pargana and its sub division **Sammat** as follows.

Pargana Wai - Sammat Haveli, Sammat Nimb, Sammat Murhe,

Sammat Wagholi, and Sammat Koregaon

heee (heieCe) JeeF meee (mecele) nJeuee, meee eveye, meee ceNn, meee Jeeleeuee, meee keâejieeT (69)

It is observed that usually a Mamla was also divided into sub sections called as Sammat (mecele), Tarf - Taraf (leHeâ - lejHeâ), and Tapa (leHee).

A letter dated 2nd September 1532 states **Sammat** Mardi was a part of Mamla Solapur.

Original Marathi words are

meee (mecele) cee[e ceeceue meeueehej (70)

A letter or Farman dated A. D. 1645 sent to Siddi Dilavar Havaldar and Karkoon of Mamla Bankapur states that Sammat Guttal, Sammat Hadgali, Sammat Horaloli, Sammat Kerur, and Sammat Tikvalli were sub sections of Mamla Bankapur. (71)

A letter dated A. D. 1630 states **Tarf** Karkamb was a sub section of Mamla Pariyenda (Paranda).

Original Marathi words are

leee (leHeâ) keâjkeâye ceeceue hejeÙe[e (hej[e) (72)

A letter dated 27th June 1650 states **Tape** Kharapat Urf (Alias) Nagothane was a part of Mamla Aminabad Urf (Alias) Pali.

Original Marathi words are

lehe KeejeheeŠ Gheâ veeiee"eCe ceeceue Deceeveeyeeo Gheâ heeuee (73)

Adilshahi kingdom was spread over on a large territory of Karnataka and Maharashtra states.

Many references of the system adopted for making these provincial divisions of Karnataka territory are available. Of which a unique reference states the sub divisions like Tarf, Karyat, and Tape of a single Pargana.

A letter written in A. D. 1629, states the sub divisions of Pargana Hukeri as follows.
Tarf Majati, Tarf Nesari, Tarf Kaourghol, Tarf Jen, Tarf Kate, Tarf Solpur,
Tape Manoli, Tape Kabur, Tape Jugul, Tape Savgaon, Tape Alat, Tape Savlaj, Tape Dudhgaon, Tape Jugal and **Karyat** Sadlag. (74)

Generally, the provinces situated in Konkan area were divided into sub provinces called as Mamla and Tape. Nizamshahi Sultanate followed this tradition especially in Talkonkan Sammat. Adilshahi Sultanate did not follow the same system everywhere. Area of Konkan, towards south to the Talkonkan Sammat, (Today's Ratnagari and Sindhudurg Districts), was in Adilshahi kingdom since beginning and Dabhol seaport was its headquarter. But it is observed that provinces like Mujafarbad (Prabhavali – Sangameshwar), and Hamjabad were called as Mamla and Kudal was called as Pargana.

A letter written in A. D. 1600, states that Kasba Sangameshwar was in Tarf Tujarpur of Mamla Hamjabad. It also states the name of Mamla Mujafarbad Urf (Alias) Prabhol (Prabhavali).
Original Marathi words are
ceeceue cepeeHeâjyeeo Gheâ ØeYeeue
keâmyee meieceÕej leHeâ lepeejhej ceeceue ncepeeyeeo (75)

Other letter, written in A. D. 1626 to Babaji Desai of Pargana Kudal states that the barren land is of Mouja Sonara Budruk can be cultivated.
Original Marathi words are
Yeeyeepee omeeF hejieCe keâ[eue .. Ùeevee peeCeeJe keâe ceepe meeveeje yeÕkeâ .. .. ceepe cepekeâjÛee vecemee peceeve..
keâmyee meieceÕej leHeâ lepeejhej ceeceue ncepeeyeeo (76)

All these sections were consisting of many types of villages categorized as 'Wadi' (Jee[e), 'Majra' (cepeje), 'Mouja' (ceepee), 'Kasba' (keâmyee - keâmeyee), and 'Shahar' (Menj) were same as they were in Nizamshahi rule.

Summarized observations

Since 1st century A. D. to 13th century A. D. different Hindu dynasties ruled Maharashtra province.

From early 14th century to almost middle of 17th century, different Islamic Sultanates ruled this province.

Around A. D. 1480 Bahamani Sultanate was divided into five different small kingdoms of which, Nizamshahi and Adilshahi were ruling over Maratha province. Around A. D. 1637 that is after the total defeat of Nizamshahi Sultanate, Mughal and Adilshahi Sultanates shared province under this kingdom.

Around A. D. 1650, Shivaji Maharaj again established Hindu rule over some part of the Maharashtra province and in A. D. 1674 declared his kingdom as independent Maratha Empire that was called as Swarajya.

His successor Chatrapati and Peshwa not only expanded the horizons of Swarajya but during middle of 18th century, brought under the Maratha rule entire northern Indian territory and a major portion of southern Indian province.

In A. D. 1818, British defeated Peshwa and henceforth captured total Maratha Empire.

During all these centuries, one fact remained unchanged that though many different dynasties and kings ruled the province, the original resident people called as 'Maratha' were in a way remained their hold in the rules, either in the form of administrators or in the form of Sardar and Jahgirdar during the Islamic rules.

Since 1st century A. D. to 13th century A. D. different Hindu dynasties ruled Maharashtra province. During this period, many changes were observed in provincial borders according to the different rules but the systems of making provincial divisions and also systems of administration were remained almost similar.

A village was treated as the principal and basic unit of all these systems.

Statuses of many villages were enhanced into towns and cities according to their potentials but again the administrative systems were remained very similar during different rules and no major changes were observed. The administration system of the village was also remained unchanged.

From early 14th century to almost middle of 17th century, different Islamic Sultanates ruled this province.

During all these centuries, one fact remained unchanged that though many different dynasties and kings ruled the province, the original resident people called as Maratha were in a way remained in the rules, either in the form of administrators or in the form of Sardar and Jahgirdar during the Islamic rules.

During this period, many changes were observed in provincial borders according to the different rules but the systems of making provincial divisions and also systems of administration were remained almost similar. It is also observed that the administrative and provincial system framed by the Hindu kings was not entirely changed. Rather theses systems were made more perfect.

Even during the Islamic rules, the village was treated as the principal and basic unit of all these systems.

Statuses of many villages were enhanced during Hindu rules were ether enhanced or demoted according to their potentials but again the administrative systems were remained very similar during different Islamic rules and no major changes were observed.

Even the categories like Majara, Mouja, Kasba, and Shahar were neatly formulated during the rules of Islamic Sultanates, which Maratha rulers also adopted in their system.

It is specially observed that the Islamic Sultanates accepted and maintained the status of the village, primary unit of the provincial system, and also its administrative system framed during the Hindu rules, without making any major change.

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Chapter - 2

Provincial divisions
And
Administration Of Maratha province
During 17th to 18th Centuries

Maratha province - during 17th to 18th Centuries

Political Reformations during 17th century

Administrators of provincial divisions, Islamic rules

Administrators of Maratha Empire

Political reformations made during 17th century

During 17th century, three important changes took place in Maharashtra territory that reformed the entire politics of Deccan province.

1. Around A. D. 1633, with the help and assistance of Adilshahi Sultanate, Mughal Sultanate virtually ended the existence of Nizamshahi Sultanate. After this victory, a large portion of Nizamshahi province was shared by both these Sultanates. Transformations of these provinces were made around A. D. 1636.

As per a treaty, it was decided that the following Nizamshahi provinces should be possessed and ruled by Adilshahi Sultanate. **(1)**

a) Deccan province between rivers Bhima and Seena.
b) Solapur and Vangani Pargana along with Solapur and Paranda forts.
c) Entire province under Nizamshahi Konkan.
d) Pune and Chakan Pargana (allotted to Shahaji Raje)
e) The remaining province especially towards northern side of river Bhima should be possessed and ruled by Mughal Sultanate.

Mughal reformations were continued in future also as and when a large territory was captured and brought under Mughal rule.

2. Around A. D. 1650, Shivaji Raje started movements of independence and within further 30 years established a separate Maratha kingdom called as 'Swarajya', and conquered a large province of Mughal empire towards northern side and also a big province of Adilshahi kingdom towards southern side including entire Konkan area.

3. Mughal emperor Aurangajeb invaded Deccan around A. D. 1686 and virtually ended Adilshahi Sultanate and conquered entire province of this kingdom. Simultaneously, he also attacked the provinces under Maratha rule and also tried to defeat Maratha Chatrapati but could not succeeded in ending Maratha power and empire in totality. But he made changes in the names and also territories of the former provincial divisions according to Mughal systems.

Therefore it is necessary to understand these changes chronologically.

Reformations in provincial divisions and systems

1. Mughal reformations (1st phase, from 1633 to 1683 A. D.)

By this agreement, a large province of under Daulatabad, Gulshanabad, and Junnar Sammat along with some part of Nizamshahi Vharhad and Khandesh provinces was added to Mughal Empire.

During the early 17th century, Mughal Empire was spread over in almost all the northern Indian Territory. Initially it was consisting of 19 Suba.
Of which, one province was referred as 'Vilayat Baglan' (eJeueeÙele yeeieueve).
Vilayat (eJeueeÙele) is an Arabic word that means 'Province' or ' territory'. **(2)**

Generally it has been used for the territory other than the owned.
A Hindu king of Bagul dynasty ruled a small portion around Fort Salher situated in northern Deccan territory called as Baglan province. Around A. D. 1638 he surrendered to Mughal Badshaha Aurangajeb and this small kingdom was incorporated in the Mughal Empire. Baglan area was not called a separate Suba.

During early 17th century, Deccan province consisted four Suba namely, 'Dhakkhan' (oKKeve), 'Vharhad' (JeNne[), 'Telangana' (leueieCe), and 'Khandesh' (KeeveoMe). After possessing this portion, Mughal Sultanate made a reformation of two new Suba, namely Suba Balaghat (yeeueeleeš), and Suba Painghat (heeFvelees).

Small provinces of Daulatabad, Ahemadnagar, Paithan, Beed, Jalna, Junnar, Sangamner, and Fatehbad (Dharur) were formed as individual 'Sarkar'.

All the provinces under these Sarkar including entire Telangan and some part of former Vharhad Suba were incorporated in the 'Blight' Suba.

Generally it is observed that Mughal Sultanate converted the old Nizamshahi 'Sammat' into new Mughal 'Sarkar'.

1. Junnar Sammat was converted into Junnar Sarkar.
A letter written in A. D. 1653, states the numbers of the villages under different Tarf of 'Sarkar' Junnar. It also mentions that Junnar was called as 'Shahar' being principle place of Sarkar. Pargana Haveli means Pargana Junnar. **(3)**
Original Marathi words are
ceekeâoceevee Je jÙeevee Je ceenepeve Je mešeÙeevee heee (heieCe) nJeuee meee (mejkeâej) pevej meenej (Menj)
Je hej Je lejHeâe 17

2. Sangamner Sammat was converted into Sangamner Sarkar.

A letter written in A. D. 1674 states that Pargana Sinnar was a Tart of 'Sarkar' Sangamner. (4)

Original Marathi words are

melepee omeceKe Je ceekeâoce oneÙe heee (heieCe) emeVej meee (mejkeâej) meiecevej

3. Around A. D. 1663 Mughal captured upper part of original Nizamshahi Sammat Talkonkan from Shivaji that consisted Kalyan, Bhivandi and Chowk provinces, which was converted into Sarkar Islamabad (Bhivandi).

A letter written on 21st August 1663 to Dinkarrao Adhikari by Badshaha Aurangajeb states that Tape Vankhal alias Chowk of Pargana Muranjan (Kalyan) was a part of 'Sarkar' Islamabad (Bhivandi). (5)

Original Marathi words are

emeJeoeme yeon cencceo Deejiepeye yeeoMeene Deeueceieej eovekeâjjeT Deeokeâeje leee (lehe) JeveKeue Gheâ Ûeekeâ heee (heieCe) cejpeve meee (mejkeâej) Fmueeceeyeeo .. ..

1 (b). Adilshahi reformations

Adilshahi Sultanate did not made route level changes in the provincial divisions and their administration. It was obvious because many provinces under both Sultanates were abutting each other and many times their ownership was also changing due to constant wars and quarrels in between them. All the time such reformations were not possible. Therefore, Adilshahi Sultanate continued the old Nizamshahi nomenclatures except changing old names of few places. But few divisional changes were made according to Adilshahi traditional systems.

Adilshahi Sultanate traditionally followed a system of allotting a province under governance of a nearby fort. Such province was neither called as Pargana nor Mamla but it was recognized by the name of that particular fort.

An Adilshahi Farman dated A. D. 1625 states that Talbid was a Karyat of a province called as 'Kile Panhala'.

Original Marathi words are

ekeâue heveeuee .. keâÙeele leueyee[.. (6)

Fort Purandar was governing Tarf Khedebare. (7)

Fort Lohogad was governing over the provinces of Andar Maval, Nane Maval, and Pawan Maval. Fort Chakan was governing over the provinces of Tarf Ghotan, Poud Khore, and Mose Khore. Fort Torna was governing Gunjan Maval. (8)

Adilshahi Sultanate adopted the same system for this newly incorporated Nizamshahi area.

A province nearby fort Rohida was in Nizamshahi Sultanate and called as Tape Rohide. (9)
A Koulnama made on 4th May 1604 state its name as 'Tape Rohide'.
Original Marathi words are
lehe jeen[..

When Adilshahi Sultanate possessed it, its name was changed as Kile (fort) Rohida. (9)
A letter dated 17th September 1659 states it as 'Kile Rohida'.
Original Marathi words are
ekeâue jeen[..

A province nearby fort Raygad was in Nizamshahi Sultanate and called as Mamla Raeir.
A letter dated 4th February 1626, states that the province nearby fort Raygad as Mamle Raeir
Original Marathi words are
ceeceue jeFj (10)

When Adilshahi Sultanate possessed it, its name was changed as Kile (fort) Raeir.
A letter dated 14th February 1640, states the province nearby fort Raygad as Kile Raeir
Original Marathi words are
ekeâue jeFj (11)

By this agreement, Adilshahi Sultanate also possessed a large portion of Konkan province, which was under Nizamshahi rule and was called as 'Sammat Talkonkan'.

It is observed that the system of making divisions like Mamla and Tapa (leHee) was not usually followed by Adilshahi system but after possessing the Nizamshahi provinces especially in Konkan area, initially, Adilshahi Sultanate followed the said divisions as per old Nizamshahi traditions.

Murtajabad alias Cheul was a prominent seaport of Nizamshahi kingdom and the province around it was named as Mamla Murtajabad alias Cheul. It was a part of Sammat Talkonkan.

Though the Adilshahi system was different, initially, this province has been referred by its old status as 'Sammat' (meee) and not as 'Pargana' (heee), in Adilshahi documents.

A letter or 'Koulnama' written around A. D. 1643 is referred to Sarhavaldar Shamji Sivdev and Karkoon Mahal haye Sammat Talkonkan' along with Deshmukh and Adhikari and Deshkulkarni and Shete and Mahajan and Chowghale of Peth Rustumabad Mamla Murtajabad.
Original Marathi words are
keâeueveecee Deepe oeJeeCe ceee npejlee jepeßee Meecepee emeJeoG mejnJeeueoej Je keâejkeâve cee neÙe meee (mecele) leuekeâekeâCe leee omeceKeevee Je DeeokeâejeÙeevee Je omekeâuekeâjveeÙeevee Je mešeÙeevee Je ceenepeveevee Je ÛeeIeue Je yeepe ceeKlemej Keoe he" ®mleceeyeeo ceeceue celepeeyeeo Gheâ ÛeTue .. .. (12)

But in due course of time Adilshaha changed the name of Mamla 'Murtajabad' to Mamla 'Patshahabad'.

This new name appeared in later dated documents.
A letter or 'Koulnama' written around A. D. 1647 is referred to Shete, Mahajan, Mokdam, Udami, Madavi, Mahatare, Rayani, and existing local and newly established Khum of Kasba, and Peth Hussainabad and Murtajapur of Mamla Patshahabad. (13)
Original Marathi words are
keâeueveecee cepe oeJeeCe ceeceue heeleMeeneyeeo Gheâ ÛeTue leene yemcee mešeÙeevee Je ceenepeveevee Je ceekeâoceevee Je ce[Jee Je ceeneleej Je jÙeevee Je yeepe Kece meeomee Je yejomee iepej keâmeyee Je he" nmeveeyeeo Je celepeehej ..

But it is also observed that the system of calling this portion as Sammat Talkonkan was continued till A. D. 1653.

A letter written around A. D. 1653 is referred to Karkoon, Deshmukh, Adhikari, Mahal haye Sammat Talkonkan' along with Deshmukh and Adhikari of Sammat Talkonkan and accordingly of each Mahal
Mamla Islamabad alias Bhivandi
Mamla Muranjan alias Kalyan
Mamla Patshahabad alias Cheul
Original Marathi words are
Depe jKleKeeve KeoeÙeJeo ceuee Deepece ceuee Denceo Keuee oÙeece oeuelen yepeeveye keâejkeâveevee Je omeceKeevee Je DeeokeâejeÙevee meee (mecele) leuekeâekeâCe ceeneueeneÙe
ceeceue Fmeueceeyeeo Gee (Gheâ)eYeG[e ceeceue cejpeve Gee (Gheâ) keâeueÙeeve leHeâ ÛeeCe ceeceue heeleMeeyeeo Gee (Gheâ) ÛeJeue .. (14)

Since 15th century up to A. D. 1661, Adilshahi Sultanate was holding a large portion of Konkan territory that included a province situated towards south of Nizamshahi Talkonkan Sammat (Today's Ratnagari and Sindhudurg Districts), but though this province was in Konkan territory, the divisions were called as 'Pargana' and not 'Mamla'. It is also observed that this area was also called as 'Talkonkan' since beginning.

It might be possible that upper portion of Konkan territory (Today's Thane and Raygad Districts) was ruled by Nizamshahi Sultanate and was called as 'Sammat Talkonkan', whereas, the remaining portion that was ruled by Adilshahi Sultanate, which was also called as 'Talkonkan'.

A letter written in A. D. 1626 to Mir Ajam Akram, Mir Hasan and Havaldar of Mahallat (of different Mahal) states that Babaji Prabhu Desai of Pargane Kudal has given a Koulnama ..

Original Marathi words are

keâeueveecee Fppele Je jHeâle ceej Deepece Dee›eâce ceej nmeve Je nJeeueoej cenuuele leuekeâekeâCe .. .. yeeyeepee ØeYe omeeF hejieCe keâ[eue .. (15)

During Adilshahi reformations, except the change in the status of Nizamshahi 'Sammat', no other substantial changes were made.

It might be possible that, Mughal and Adilshahi Sultanates followed their traditional systems. Therefore, after possessing Nizamshahi province, both made few suitable changes only for the administrative conveniences.

2. Maratha reformations made by Chatrapati Shivaji Maharaj

Another change happened during middle of 17th century was the establishment of an independent Maratha kingdom that also brought few reformations in these old Islamic systems. Around A.D. 1650, Shivaji Raje started movements of independence and within a period of a decade brought a large portion of Maharashtra territory under Maratha kingdom, including entire Konkan area. In these movements, he conquered and possessed Adilshahi and Mughal provinces but as far as possible, he did not made substantial major changes in the provincial divisions and administrative systems that were adopted by Mughal, Adilshahi and also by Nizamshahi Sultanates.

Firstly, Shivaji Maharaj cancelled all the Islamic names given to various cities and provincial divisions by Mughal, Nizamshaha and Adilshaha, and started calling them by their old names.

It is also observed that during the rule, Shivaji Maharaj also incorporated few good reformations for the administrative conveniences considering both, Mughal and Adilshahi, systems.

As he started conquering and adding new provinces to Maratha Empire, it felt necessary to make suitable administrative divisions of such portions. Accordingly he distributed Swarajya into large provinces called as '**Subha**'.

A letter written in A. D. 1656 for collecting information of the revenue collection from different Kulkarni of the newly conquered province mentions that there were three province that were named as 'Subha Kalyan – Bhivandi, Subha Mamle Cheul, and Mawale including Mamla Rayari.
Original Marathi words are
meYe Deno keâuÙeeCe eYeJe[e meYee ceeceue ÛeTue Je ceeJeU leno ceeceue jeÙeje .. (16)

As per Mughal system, each Suba was distributed Sarkar and each Sarkar was divided into small provinces called as 'Prant', 'Pargana', and 'Mamla'.

But it is observed that there was no divisional hierarchy between 'Maratha Subha' and Maratha Prant, Pargana or Mamla.

A noting states that a Maratha Subha was formulated by incorporating 2 or 3 sub provinces called as 'Mahal' (ceneue). (17)
'Mahal' (ceneue) is an Arabic word that means a place or a sub division of a province.
'Mahalan' (ceneueeve) is a plural of Mahal.

Though this word appears in contemporary documents it was a flexible term used to indicate a particular land area, singularly or collectively. It should be understood that, there was no sub division called as 'Mahal' in Maratha system and even in Mughal or Adilshahi systems.

It was a style of writing not only used during the reign of Shivaji Maharaj but even it appears in the Adilshahi documents made in early 17th century.

Following examples may clarify this issue.

1. A letter written in A. D. 1626 to Mir Ajam Akram, Mir Hasan and Havaldar of Mahalan Talkonkan ..
Original Marathi words are
ceej Deepece Dee›eâce ceej nmeve Je nJeeueoej ceneueeve leuekeâekeâCe .. (18)

2. A letter or Mahajar written in A. D. 1658 states that Ramaji was a Havaldar Mahalanihay
Original Marathi words are
jeceepee nJeeueoej ceneueeeveneÙe .. (19)

3. Another letter written in A. D. 1666 during the reign of Shivaji Maharaj, to Visaji Vitthal Thanedar by Yesaji Govind Subhedar of Pargana Kudal and of concerned 'Mahal' (of Pargana Kudal) also indicates that Yesaji Govind was a Subhedar (Administrative chief) of Pargana and its all sub provinces (indicated as Mahal of Pargana).
The word used to indicate such provinces is 'Mahalanihaye' (ceenueeeveneÙe)
Original Marathi words are
eJeúue eJemeepee "eCeoej Ùeeme Ùemeepee ieeeJeo meYeoej heee (heieCe) keâ[eue Je ceenueeeveneÙe ... (20)
In this context, word 'Mahal' should be understood as an area under a provincial division of a Pargana. It may also be of a Tarf or Tapa or even villages.

Alike Mughal Suba, Maratha 'Subha' was not divided into Sarkar, Pargana, and Mamla.

This division had no different identity than any any division, like Pargana, Mamla, or Prant. It is observed that these provinces were called as '**Subha Mamla**' or '**Suba Prant**'.

Shivaji Maharaj conquered and possessed entire Konkan province, from Kalyan to Vengurla (today's Thane, Raygad, Ratnagiri and Sindhudurg districts). Shivaji Maharaj made a total reformation in the areas and names of old divisions and by canceling the old Nizamshahi 'Sammat Talkonkan', and Adilshahi 'Talkonkan', formed new provincial divisions.
This entire province was divided into 9 Subha, namely, Subha Bhivandi, Subha Kalyan, Subha Cheul, Subha Jawali, Subha Rajpuri, Subha Dabhol, Subha Rajapur - Prabhavali, Subha Kudal, and Subha Phonde (in Goa) and Subha Ankola (in Karwar)
Further around A. D. 1672 Shivaji Maharaj also conquered additional adjoining provinces of Javar, Ramnagar and Ghanadevi, these new areas were added into the existing adjoining Subha of Bhivandi. (21)

Shivaji Raje wrote a letter on 24th September 1626 to Tukoram Subedar and Karkoon of Sube Mamle Prabhavali ...

It indicates that Mamla Prabhavali was also called as Suba Prabhavali
Original Marathi words are
lekeâejece meyeoej Je keâejkeâve meye ceeceue ØeYeeJeuee (22)

Many other contemporary documents referred all these Subha provinces as Mamla, or Pargana. It is also observed that in Maratha system, sometimes, the former Pargana or Mamla was newly called as '**Prant**'.

A letter written in A. D. 1676 by Shivaje Raje to Mahadji Samraj Subhedar and Karkoon states that province formerly called as 'Mavale' was newly called as 'Subha Prant Mavale'
Original Marathi words are
jepeßee ceeneopee meecejepe meYeoej Je keâejkeâve meYee Øeele ceeJeue .. (23)

A letter or Mahajar written in A. D. 1696 to Kasi Ranganath Sabhasad was Namjad of Subha Prant Rajapur
Original Marathi words are
jepeßee keâemee jieveeLe meYeemeo veecepeeo meeceneue meYee Øeele jepeehej .. (24)

But many times it has been observed that the letters were written to the officers of a particular Subha but in the script, name of the Subha appears only by its divisional status as Pant or Pargana or Tarf without calling it as Subha.

A letter sent by Shivaje Raje in A. D. 1676 to Deshadhikari and Deshlekhak states that Gano Shree Shivaraje Ram was Deshadhikari of Prant Kudal. It dose not indicate as Subha Prant Kudal but it is to be understood as it had been send to Deshadhikari that is former Subhedar, Kudal was a Subha.
Original Marathi words are
ieCee ßee eMeJejepe jece oMeeeOekeâeje Je oMeueKekeâ Øeele keâ[eue .. (25)

Another letter sent by Shivaje Raje in A. D. 1676 to Deshadhikari states that Koner Rudra was Deshadhikari of Tarfa Mavale. It dose not indicate as Subha Mavale but it is to be understood as it had been send to Deshadhikari that is former Subhedar, Mavale was a Subha.
Original Marathi words are
Jepeßee keâevej ®õ oMeeeOekeâeje leHeâ ceeJeue .. (26)

Similar letter sent by Moteshwar Panditrao in A. D. 1679 to Deshadhikari states that Manajipant was Deshadhikari of Prant Karhad. It dose not indicate as Subha Karhad but it is to be understood as it had been send to Deshadhikari that is former Subhedar, Prant Karhad was a Subha. It also dose not indicate Karkoon as Deshlekhak but only says 'Lekhal' .
Original Marathi words are
ceejÕej hee[lejeJe .. ceeveepeehele oMeeeOekeâeje Je ueKekeâ Øeele keâjne[(keâNne[) .. (27)

Another Similar letter sent also by Moteshwar Panditrao in A. D. 1679 to Deshadhikari and Lekhak states that Yeskji Malkar was Deshadhikari of Pargana Wai. It dose not indicate as Subha Wai but it is to be understood as it had been send to Deshadhikari (former Subhedar), Pargana Wai was a Subha.
Original Marathi words are
ceejÕej hee[lejeJe .. Ùemeepee ceunej oMeeeOekeâeje Je ueKekeâ heieCee JeeF.. (28)

Sometimes a Mamla was considered as a sub province of a Subha but such examples are very rarely found.

A statement of the collection of the revenue income made during the reign of Shivaji Maharaj in A. D. 1667 states that Mamla Aminabad (Pali) was under Subha Prant Cheul
Original Marathi words are
lejepe omleceue ceeceue Deceeveeyeeo meYee Øeele ÛeTue keâejkeâeoe emeJeepee cenejepe .. (29)

It is observed that Subha Prant Cheul was divided into 2 parts, Mamla Cheul and Mamla Pali (former name Aminabad).
A document dated A. D. 1656 states the divisions of Subha Cheul as follows.
Mamle Cheul, Tape Nagothane, Tape Ashtami
Mamle Pali, Tape Aatavane, Tape Aashraadharane
It is observed that during the years form A. D. 1656 to A. D. 1663 sometimes this province was possessed by Adilshahi Sultanate but was finally conquered by Shivaji Maharaj around A. D. 1663 and was reformed.

A document made on 7th July 1663 states the names of various Tapa divisions of Mamla Murtajabad alias Cheul in which a division has been called as Tape Shreegav Pal. Other divisions were Tape Brahamangau, Tape Umate, Tape Khandale, Tape Zirad, and Tape Parhur.
Original Marathi words are
ceeceue celepeeyeeo Gheâ ÛeTue lehe ßeeieeJe heeue, lehe yeeÿeCeieeG, lehe Gceš, lehe Kee[eue, lehe ePeje[, lehe hejnj (30)
It is true,, today also a temple of Ganapati existed in the village named Pali, which is one of the historical temples called as 'Ashtavinayak' (8 numbers of Ganapati temples).
It is also observed that in the historical documents usually god Ganapati is indicated by writing a single word 'Shree'.
Therefore, meaning of 'Shreegav Pal' (lehe ßeeieeJe heeue) can be understood as Pal (Pali) Gav (village), where Ganapati temple exists.
During Nizamshahi and Adilshahi rules name of this village was converted as 'Aaminabad' and it was headquarter of Mamla Aaminabad.
Document dated A. D. 1656 referred that there was a separate Mamla called as Aaminabad but document dated A. D. 1663 referrers that village Pali (former Aaminabad) was included in Mamla Cheul. That means in the reformation, existed Mamla Aaminabad might have been converted into 'Tapa' 'Shreegav Pal ' and merged in Mamla Cheul and the total are was newly called as Subha Cheul.

Around A. D. 1680, total 34 Suba were incorporated in Swarajya.

A list of such 'Subha' of Swarajya is also available that states the names of the provinces and their revenue income.

Talkonkan Hon (Hon was a currency gold coin)

100000 Suba Akole (Ankola)

100000 Suba Phonde

125000 Suba Bhivgad

150000 Suba Kudal

225000 Suba Rajapur Prabhavali

175000 Suba Dabhol

175000 Suba Javali, Vale, Murhe

100000 Suba Rajpuri (Danda Rajpuri ?)

100000 Suba Cheul
100000 Suba Kalyan
75000 Suba Bhivandi, Jawar, Ramnagar bayam Ganadevi
100000 Suba Ajire
100000 Suba Tarale
100000 Suba Kolhapur
200000 Suba Panhala
100000 Suba Malakapur
150000 Suba Karhad
100000 Suba Satara
200000 Suba Wai
100000 Suba Khatav
100000 Suba Man Pargana Faltan
300000 Suba Mavale
125000 Suba Pune, Suba Supe Baramati
Suba Pargana Indapur Suba Junnar
Varghat Hon
Mahal 8 Aajmas (approximately)
75000 Belgaon Patshahpur
100000 Prant Sampgaon
125000 Pargana Gadag
100000 Pargana Laxmeshwar
75000 Pargana Navalgund
100000 Pargana Koppal
100000 Pargana Betgire Khudavantpur
5000 Pargana Hallyal (31)

It seems that these provinces of Karnataka territory conquered by Shivaji Maharaj during the expedition were not converted into Maratha Subha and were called by their original statuses.
A word Mahal is only used to indicate the total area possessed of that particular province.

During the rule of Nizamshahi Sultanate, a province around or nearby any fort was not called by the name of that particular fort and not a Pargana, Mamla. Adilshahi Sultanate changed this Nizamshahi system. Shivaji Maharaj again changed this system and adopted the old Nizamshahi system.

1. A province nearby fort Rohida was in Nizamshahi Sultanate and called as Tape Rohide.
A Koulnama made on 4th May 1604 state its name as 'Tape Rohide'.
Original Marathi words are
lehe jeen[.. (32)
When Adilshahi Sultanate possessed it, its name was changed as Kile (fort) Rohida.

A letter dated 17th September 1659 states it as 'Kile Rohida'.
Original Marathi words are
ekeâue jeen[.. (33)
When Shivaji Maharaj possessed it, its name was again changed as Tape Rohid Khore.
A letter or a Koulnama dated 5th September 1661, states the province nearby fort Raygad as Tarf Utravali Tape Rohid Khore
Original Marathi words are
leHeâ GlejJeuee lehe jeen[Keej ceeceue jeFje (34)

2. A province nearby fort Raygad was in Nizamshahi Sultanate and called as Mamla Raeir.
A letter dated 4th February 1626, states that the province nearby fort Raygad as Mamle Raeir (35)
When Adilshahi Sultanate possessed it, its name was changed as Kile (fort) Raeir. (36)
A letter dated 14th February 1640, states the province nearby fort Raygad as Kile Raeir
When Shivaji Maharaj possessed it, its name was again changed as Mamle Rayari.
A list made in A. D. 1656, states the province nearby fort Raygad as Mamle Rayari
Original Marathi words are
ceeceue jeFje (37)

As per the Islamic tradition a Prant, Pargana and Mamla, were subdivided into Tapa, Tarf, Karyat, or Sammat. But it was not a rule. Sometimes, a Pargana was treated as single unit and was not divided into sub provinces.

Shirval Pargana was smallest, consisting of total 40 villages, of which Shirval was a Kasba village. All other was called as Mouja villages. It was also not divided into sub divisions like Tarf or Karyat.

Whereas Chakan Pargana was consisting of total 64 villages, of which Chakan, Induri, and Sudumbare were Kasba villages. All other was called as Mouja villages. It was not divided into sub divisions like Tarf or Karyat.

Supe Pargana was divided only into 3 sub sections, consisted total 73 villages, of which Supe and Baramati were Kasba villages. All other was called as Mouja villages including Saswad.

Haveli Tarf (nJeuee leHeâ) 42 villages

Baramati Tarf (yeejecelee leHeâ) 21 villages

Saswad Karyat (meemeJe[keâÙeele) 10 villages
Indapur Pargana was consisting of total 84 villages, of which Indapur and Bawada were Kasba villages. All other was called as Mouja villages. It was also not divided into sub divisions like Tarf or Karyat.

Pargana Pune was largest, existed since Nizamshahi rule, divided in six different sub-sections, consisted total 290 villages, of which Pune and Lohogaon were called as Kasba villages. All other villages were called as Mouja villages.

Haveli Tarf (nJeuee leHeâ) 62 villages

Sandas Tarf (mee[me leHeâ) 49 villages had two sub sections

Sandas Budruk (mee[me yeõkeâ) 29 villages,

Sandas Khurd (mee[me Keo) 20 villages

Patas Tarf (heešme leHeâ) 43 villages

Neerthadi Tarf (evejLe[e leHeâ) 37 villages

Karyat Maval (keâÙeele ceeJeU) 36 villages

Karhe Pathar (keâÒn he"ej) 43 villages (38)

Many times the words ‘Khurd’ (Keo) and ‘Budruk’ (yeõkeâ) are referred in the documents particularly for the classification of village having same names.
Both these words have Persian origin.
‘Khurd’ is an original Persian word means ‘a smaller or lesser’
‘Budruk’ or ‘Budrukh’ (yeo®Ke) is a corruption of original Persian word (Bujurg yepeie) that means 'elder' or 'greater'.
Hence, a village less populated was called as ‘Khurd’ and other one having the same name, but more in population was called as ‘Budruk’.

There was no specific rule behind dividing any Pargana or Mamla into Tapa, Tarf, and Karyat. Also it was not depending upon either the numbers of villages or the count of population.

During the rule of Shivaji Maharaj, these sub provinces were kept as they were during the rule of Nizamshahi, Adilshahi, and Mughal Sultanates.

No changes were madein their areas while reforming provinces of a new Maratha 'Subha' or Prant, Pargana, and Mamla. Rather statuses of different Pargana were continued as they were in Islamic rule. Small Pargana like Shirval or Chakan were not incorporated into some other large Pargana.

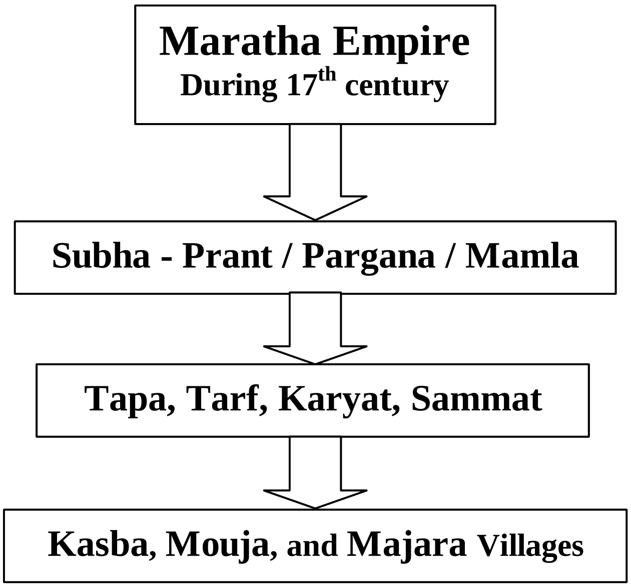
Such changes wee made during the 2nd phase of Mughal reformations made by Badshaha Aurangjeb during A. D. 1687 and 1707.

Shivaji Maharaj adopted Adilshahi system of dividing the province directly under different Pargana instead of dividing it into Suba and Sarkar as per Mughal system. But he called these divisions as 'Maratha Subha'.

So he omitted an additional division made by Mughal called as Sarkar and directly divided Maratha Subha into Tarf, Karyat, or Tapa.

Therefore, Shivaji Maharaj adopted both the systems but formulated his own system that was much useful for the administrative convenience. When he conquered new province of Adilshahi Sultanate it felt easier to adopt them being individual Pargana. These provinces were directly converted into Subha-Mamla, or Subha-Prant.

But when any Mughal province was conquered, it was either a Sarkar or a Pargana under a Sarkar. It was not possible to adopt it along with its status. Therefore, it was felt convenient to adopt the said province my making it as a separate Subha. Hence, the provincial divisions of Maratha Empire were as follows.


Maratha Empire
During 17th century
Subha - Prant / Pargana / Mamla
Tapa, Tarf, Karyat, Sammat
Kasba, Mouja, and Majara Villages

All these sub sections were consisting of many types of villages categorized as 'Wadi' (Jee[e), 'Majra' (cepeje), 'Mouja' (ceepee), and 'Kasba' (keâmyee - keâmeyee), were same as they were in the rules of Islamic Sultanates.

During the reign of Chatrapati Shivaji Maharaj, in Maratha Empire, no village was reached to the status of a 'Shahar'.

3. Mughal reformations (2nd phase, from 1683 to 1707 A. D.)

Mughal Badshah Aurangjeb made few changes in the original statuses of the Adilshahi provinces.

After conquering Adilshahi Sultanate, he converted its expanse into a Mughal Suba and named it as 'Suba Darul jafar Bijapur'.

He also converted 'Pargana Torgal' into 'Sarkar Torgal of Bijapur Suba'.

A letter states these changes. It is a Koulnama given to kadapa Deshmukh and Tamaji Parso Deshpande and Mokdamani of Pargane Jamkhadi (Jamkhandi?), a sub province of Sarkar Torgal, Suba Darul Jafar Bijapur.
Original Marathi words are
keâeueveece yeee (yeMcee–yee Fmecee - to the person in presence) keâe[ehee ehejeoj oMeceKe Je lecepee hejmee oMehee[Je ceekeâoceevee heee (heieCee) peceKe[e mejkeâej leejieue meyee oe®ue peHeâj eyepÙeehej [39]

Simultaneously, he also made few other reformations.

1. Solapur was a Mamla during the rule of Adilshahi Sultanate. [40]

After Dilerkhan, a Mughal Sardar conquered it around A. D. 1676 Badshaha Aurangjeb converted it into 'Sarkar Solapur'. [41]

2. Karkamb was a Tarf of Mamla Paranda since Adilshahi Sultanate. [42]

After conquering Adilshahi, around A. D. 1687, Badshaha Aurangjeb converted it into Pargana Karkamb. [43]

3. Pargana Man had 3 Karyat namely, Bhalvani, Mhaiswad, and Kasegaon, since Adilshahi Sultanate. [44]

After conquering Adilshahi, around A. D. 1689, Badshaha Aurangjeb converted Karyat Kasegaon into Pargana Kasegaon. [45]

It is observed that Badshaha Aurangjeb made such reformations, especially of the Swarajya Subha provinces by canceling the statuses of many provincial divisions made by Chatrapati Shivaji Maharaj.

It might be possible that these change might be made in between the period of A. D. 1697 and A. D. 1708. Unfortunately very few contemporary documents are available that would enlighten this issue but a later dated document clarifies and confirms these changes.

Reformations are also observed in province of Junnar. Badshaha Aurangjeb divided Suba Aurangabad into 8 different Sarkar.

Map of Deccan showing Mughal Empire in A. D. 1707 states the names and locations of these cities as Kalyan alias Muranjan, Sangamner, Jalnapur, Ahemadnagar, Paranda, Junnar and Fatehbad alias Dharur.

1. During the rule of Chatrapati Sambhaji Maharaj, Junnar was a Subha.
A letter dated 5th July 1686 written by Deshrakshak Makaji states that Junnar was an independent Subha.
Original Marathi words are
cekeâepee oMej#ekeâ meYee pevej (46)

During the Mughal reign Badshaha Aurangjeb formed 'Sarkar Junnar' which incorporated Pargana Pune and also Pargana Supe.
A letter dated 13th August 1697 states that Pargana Pune was a Part of Sarkar Junnar.
Original Marathi words are
HejieCe heCe meee (mejkeâej) pevej (47)

A letter dated 3rd November 1694 states that Pargana Supe was a Part of Sarkar Junnar.
Original Marathi words are
HejieCe mehe meee (mejkeâej) pevej (48)

A Mahajar states that the place of a meeting was held at village Mouja Sikarpur near village Talegaon of Tarf Pabal of Sarkar Junnar.
Original Marathi wording is as follows
cenpej ieeleLeue ceepe emekeâejhej (eMe>eâehej) veee (veepekeâ) leueieeT (leUieeJe {ce{j) leee (leHeâ) heeyeU meee (mejkeâej) pevej (49)

It was headquarter of ‘Sarkar’ (An administrative sub division of the province made by Mughal) and because of its prominence it might have gained this status.

Sarkar Junnar was a sub province of Sube Aurangabad.

Another letter dated A. D. 1687 states that Pargana Pune was a Part of Sarkar Junnar of Subhe Aurangabad.
Original Marathi words are
Heee (HejieCe) heCe meee (mejkeâej) pevej meYe Deejieeyeeo (50)

Suba Aurangabad was referred in the contemporary documents as Sube Khojaste Buniyad.
A letter written in A. D. 1691 states that Pargana Pune was a part of Sarkar Junnar and a sub province of Subhe Khojaste Buniyad
Original Marathi words are
Heee (HejieCe) heCe meee (mejkeâej) pevej meYe Keepemle yeeveÙeeo (51)

Suba Aurangabad was definitely referred as Sube Khojaste Buniyad.
A letter states this name very clearly that Prant Pune was a part of Sarkar Junnar and a sub province of Subhe Khojaste Buniyad Aurangabad
Original Marathi words are
Heee (Heele) heCe mejkeâej pevej meYe Kepemle yeveÙeeo Deejieeyeeo (52)

Another letter dated A. D. 1704 states that Pargana Sirval was also incorporated in Sarkar Junnar and was a sub province of Subha Aurangabad.
Original Marathi words are
Heee (HejieCe) meejJeue meee (mejkeâej) pevej meYe Deejieeyeeo (53)

A list of such province handed back to Chatrapati Shahu Maharaj by Mughal Badshaha around A. D. 1718 is available in the records, which explains the provinces and their sub divisions of former Swarajya.

1. Reformations were made in Pune, Supe, and Indapur Pargana.

During the rule of Chatrapati Shivaji Maharaj, Supe Pargana was divided into 3 Tarf namely Supe and Baramati and Saswad.
Similarly, Wai Pargana was divided into 3 Sammat namely Haveli, Nimb, and Murhe.
Indapur Pargana had no sub divisions.
The above stated list states that both these Pargana along with their sub divisions were converted into separate Tarf and were incorporated in Prant Pune. Names of these Tarf sections are given as follows,
Prant Pune and Wai
Haveli, Nirthadi, Karepathar, Sandas, Patas (original Tarf of Pune Pargana)
Saswad, Baramati, (original Tarf of Supe Pargana)
Indapur (Original independent Pargana)
Wai tarf , Haveli, Limb (Nimb ?),
Wagholi, Koregaon (Pune Pargana)
Original Marathi wording is
Heele heCe Je JeeF oleHeâe leHeâe 14
nJeuee, veejLe[e, keâjhe"ej, mee[me, heešme, meemeJe[, yeejecelee, Foehej,
JeeFleHeâ, nJeuee, eueye (eveye?), Jeeleeuee, keâejieeJe, mehe (54)

Another such list also referred these names as follows
Pargana Pune Mahal (Tarf)
Haveli, Nirthadi, Kadepathar, Sandas, Patas, Saswad

Pargana Sue and Baramati
Pargana Indapur
Tarf Wai, Tarf Haveli Tarf Nimb, Tarf Wagholi, and Tarf Koregaon
Original Marathi wordings are
hejieCee heCe ceneue
nJeuee veejLe[e keâ[he"ej mee[me heešme meemeJe[
hejieCee mehe Je yeejecelee
hejieCee Foehej
leHeâ JeeF, leHeâ nJeuee, leHeâ eveye, leHeâ Jeeleeuee, leHeâ keâejieeJe (55)

2. Reformations were made in Maval areas.

Shivaji Maharaj had formed a sub section called as Tarf Mavale during A. D. 1656, which included Pawan Maval, Nane Maval, Mose khore, Tamhan Khore, Muthe Khore, Rohid Khore, Poud Khore, and Kanad Khore.
Original Marathi wording is
leHeâe ceeJeU
heeve ceeJeU, veeCe ceeJeU, ceeme Keej, leecnCe Keej, ce" Keej, jeen[Keej, hee[Keej, keâeveo Keej (56)

The list is as follows
Karyat Maval, Kanad Khore, Khedebare, Gunjan Maval, Nane Maval, Bhor Khore, June Maval (?), Muthe Khore, Savand Khore, Hirdas Maval, Shirval, and Rohid Khore.

Statuses of Pawan Maval, Mose khore, Tamhan Khore, Muthe Khore, and Poud Khore are not defined in this list.
Original Marathi wording is
Heele ceeJeU leHeâe 12
keâÙeele ceeJeU, keâeveo Keej, Ke[yeej, iepeCe ceeJeU, veeCe ceeJeU, Yeej Keej, peve ceeJeU (?), ce" Keej, meeJe[Keej, enj[me ceeJeU, eMejJeU, jeen[Keej (57)

But another such list also referred these names as follows
Karyat Maval, Kanad Khore, Gunjan Maval, Nane Maval, Pahud (Poud) Khore, Pown (Pavan) Maval, Muthe Khore, Mose Khore, Yalvand (Velvand) Khore, Hirdas Maval, Rohid Khore, and Tarf Shirval.
Original Marathi wording is
Heele ceeJeU leHeâe 12
keâÙeele ceeJeU, keâeveo Keej, iepeCe ceeJeU, veeCe ceeJeU, hen[(hee[) Keej, heeve (heJeve) ceeJeU, ce" Keej, ceeme Keej, ÙeueJe[(JeUJe[) Keej, enj[eme ceeJeU, jeen[Keej, leHeâ eMejJeU (58)

Therefore referring these two above stated lists, it is observed that few names were not properly mentioned while transripted from Modi to Devanagari script.
'June' Maval should be red as 'Pavan' Maval, and Savand Khore should be red as 'Velvand' Khore.

Bhor and Utaravali were Tarf of Rohid Khore but in this reformation, Status of Utravali Tarf was cancelled and its area was merged into Rohid Khore.

It seems that Bhor Tarf was separated from Rohid Khore and was given an independent status but it should be Poud Khore.

During this reformation, original Tarf of Pune Pargana named as Karyat Maval was omitted and added to Prant Mavale.
Status of Former Shirval Pargana was changed to a 'Tarf'.
Similarly, Khedebare was an independent Tarf. According to first list, it was included in Prant Mavale but second list do not mentions its name. therefore, the second list should be considered more accurate.

3. Reformations were also observed in province of fort Panhala.

During the reign of Chatrapati Shivaji Maharaj, province of fort Panhala was called as Prant Panhala. This name and ststus was continued during the reign of Chatrapati Rajaram Maharaj.
A letter dated 26th February 1696 written by Chatrapati Rajaram to Deshadhikari and Lekhak states that Prant Panhala, Prant Satara, and Prant Karad were independent provinces.
Original Marathi words are
oMeeeOekeâeje Je ueKekeâ JeleceeveJe YeeJee Heele neÙe Øeee heveeuee Øeee meeleeje Øeee keâje[.. (59)

During the reign of Badshaha Aurangjeb, Prant Panhala was converted to Sarkar Panhala of Suba Darul Jafar Bijapur and Pargana Wai was incorporated into Sarkar Panhala.
A letter dated 23rd September 1697 states that Pargana Wai was a Part of Sarkar Panhala of Suba Darul Jafar Bijapur.
Original Marathi words are
Heee (HejieCee) JeeF meee (mejkeâej) heveeuee meYee oe®ue peHeâj eyepeehej (60)

It is also observed that Badshaha Aurangjeb also changed the name of fort Panhala as 'Nabishah Durg'.
A letter dated 26th July 1701 states that Pargana Wai was a Part of Sarkar Nabishah Durg Urf (alias) Panhala of Suba Darul Jafar Bijapur.
Original Marathi words are
Heee (HejieCee) JeeF meee (mejkeâej) veyeeMeen oie G®Heâ heveeuee meYee oe®ue peHeâj eyepeehej (61)

Badshaha Aurangjeb had divided Subhe Bijapur into 6 different Sarkar.

Map of Deccan showing Mughal Empire in A. D. 1707 states the names and locations of the cities called as headquarters of these Sarkar as, Bijapur, Akluj, Miraj alias Murtajabad, Rayebag, Panhala and Dabhol alias Mustafabad.
Wai was a part of Sarkar Panhala. (62)

4. Reformations were also observed in Konkan province.

During the reign of Chatrapati Shivaji Maharaj, it was divided into various sub sections called as 'Subha', namely, Suba Akole (Ankola ?), Suba Phonde, Suba Bhivgad, Suba Kudal, Suba Rajapur Prabhavali, Suba Dabhol, Suba Javali, Suba Rajpuri (Danda Rajpuri ?), Suba Cheul, Suba Kalyan, and Suba Bhivandi (including provinces of Jawar, Ramnagar and Ganadevi)

It has been observed that initially this province was captuered by Mughal Badshaha Aurangjeb.

During A. D. 1687 and 1698, the entire Konkan province was under the rule of Badshaha Aurangjeb who made few changes in the provincial divisions and also changed their categories, according to Mughal systems.

1. During the reign of Chatrapati Shivaji Maharaj, province of Phonda was called as Prant Mamle Phonda. It was a separate Subha.

A letter written in A. D. 1680 by Chatrapati Shivaje Maharaj to Dharmaji Nagnath Mudradhari of Prant Kudal and also Mahalanihaya (the province under) of Prant Mamla Phonda states that Nagoji Prataprao requested to continue his post as Sardesai.
Original Marathi words are
jepeßee Oeceepee veeieveeLe ceõeOeeje Øeee (Øeele) keâ[eue Je ceeneueeeveneÙe Øeele ceeceue Heâe[e Ùeemee Dee%ee keâuee Smee pe jepeßee veeieepee veeFkeâ ØeleehejeG mejomeeF Ùeevee eJevelee keâuee pe .. (63)
Aurangjeb changed its status again to Mamla and incorporated this province in Sarkar Mustafabad (Dabhol) of Suba Bijapur.

It is also observed that Aurangjeb not only changed the status of Maratha Subha Dabhol to Sarkar Mustafabad but also changed its name.

(Dabhol was called in Nizamshahi rule as Mustafabad and in Adilshahi rule as Patashahabad).

A letter or written in A. D. 1689 on behalf of Aurangjeb) to Deshmukh, Deshpande of Mamla Phonda states that a passport is given to Nagoji Prataprao Sardesai Mamla Phonda is a province of Sarkar Mustafabad
Original Marathi words are
HejJeevee .. omeceKeeve Je oMehee[Ùeeve .. ceeceue Heâe[e mejkeâej cemleHeâeyeeo meYe oe®ue peHeâj eyepeehej .. veeieepee oueyee Øeleehejeg mejomeeF ceeceue cepekeâj npej ÙeGve Fueeleceeme keâuee pe .. (64)

2. Mamla Muranjan alias Kalyan was a part of Sammat Talkonkan during Nizamshahi rule. Around A. D. 1633 Shahajada Aurangjeb converted it as Pargana Muranjan and changed Sammat Talkonkan into Sarkar Talkonkan. During the rule of Shivaji Maharaj it was named as Subha Kalyan.

During the year A. D. 1689 Badshaha Aurangjeb repossessed it and again changed its status as 'Pargana Muranjan Urf (alias) Kalyan' of Sarkar Talkonkan'

A letter or Koulnama written on 5th October 1689 on behalf of Aurangjeb) to Dinkarrao Adhikari and Sayaji Pandit and Mokdamani (Patil of different villages) and Mujariyaani (farmers) of Tape Vankhal urf Hatnoli states that Tape Vankhal is a sub province of Pargana Muranjan Urf (alias) Kalyan, which is incorporated in Sarkar Talkonkan.
Original Marathi words are
keâeueveece yeee (yeMcee) eovekeâjjeG Deeokeâeje Je meÙeepee hee[Ùe Je ceekeâoceevee Je cepeeejÙeevee leee (lehe) JeveKeue Gheâ neleveeuee heee (heieCe) cejpeve Gheâ keâuÙeeCe mejkeâej leuekeâekeâCe .. (65)

A reference states that Kalyan was a 'Sarkar' of Suba Aurangabad.

Map of Deccan showing Mughal Empire in A. D. 1707 states the names and locations of the cities called as headquarters of these Sarkar as, Kalyan, or Talkonkan, Sangamner, Daulatabad, Jalanapur, Ahemnadnagar, Parsnda, Junnar, and Dharur alias Fatehabad. (66)

Interestingly, around A. D. 1663, Aurangjeb had converted Bhivandi into a Sarkar and also changed its name as 'Islamabad'. That time, Kalyan was a Pargana and called as Muranjan.

A letter sent in A. D. 1663, by Badshaha Muhammad Aurangjeb Aalamgir to Dinkarrao Adikari states that Tape Vankhal Urf Chowk of Pargana Muranjan was under Sarkar Islamabad.
Original Marathi words are
cencceo Deejiepeye yeeoMeene Deeueceieej eovekeâjjeG Deeokeâeje leee (lehe) JeveKeue Gheâ Ûeekeâ heee (heieCe) cejpeve mejkeâej Fmueeceeyeeo .. (67)

Initially Bhivandi was a 'Mamla' of Talkonkan Sammat under Nizamshahi Sultanate. Mughal possessed it after A. D. 1637 and name of Bhivandi was changed to Islamabad during this reign.
A letter sent in A. D. 1653, states that Mamla Bhivandi was called as Islamabad.

Original Marathi words are
ceeceue Fmueeceeyeeo Gee (Gheâ) eYeJe [e.. (68)

It might be possible that in early 18th century, Aurangjeb changed the status of Kalyan alias Muranjan as a 'Sarkar' by canceling the status of Sarkar Bhivandi.

All these above stated references reflect that how Aurangjeb was so enthusiastic in changing the statuses of the provinces time to time.

Badshah Aurangjeb also changed original names of many important cities and villages and offered new Islamic names. Few names are given below being representative examples.

1. Aurangjeb especially changed the name of fort Raygad being capital of Maratha Empire and homeplace of Chatrapati Shivaji Maharaj as 'Islamgad'.

Reference of an unpublished document found in Peshwa Daftar Rumal no. 87, stated in a book, which states that it was in possession of Siddi of Janjira and Siddi Johar was Killedar of 'Kile Islamgad Urf Raygad'. (69)

2. He also changed the name of Pune being hometown and Jahagir of Chatrapati Shivaji Maharaj as 'Muhiyabad'.

Khafikhan a contemporary historian writes in his book a detailed story of this event. He wrote as 'after conquering fort Sinhagad, Badshaha oder his army to proceed further and stationed himself at Pune for a period of about one year. During these days, his grandson named as Muhi-Ul-Milan, son of Shahajada Kambasha and Rani Manoharpuri, felt ill and died at the age of ten years. In his memories, Badshaha changed the name of Pune tp 'Muhiyabad'. Iliat and Dyson also confirmed the said fact.
Devanagari format of the original Persian script written by Khafikhan is
yeDeo F Heâlen keâÛe HeâceO SKecee DeÛÛeece ceej<keâeue ojen hevee Je cekeâeceele nJeuee keâmeye cepekeâj yejeÙe Deejece ue<keâj iepeejovo Je Dee cekeâevej e eyeveeJej Deekeâ Meenpeeo cencceo ceneGueeceuueve KeueHeâ emeokeâ heeleMeenpeeo cencceo keâeceye#ekeâ Depe yeleve jevee ceveenjhej e yeo Je epeÙeeo yeonmeeue leccelee epeoieevee Deejpe ve ÙeeHele ye Depeue LeyeeF cenue heceeÙe peVeleue ceeJee ieMle Je oejeve cekeâeve ceòeemeue cepeej HeâeÙeepeue DeveJeej MeKe meueenöeve ceoHeâve ieMle euenepee ceenÙeeyeeo ceemeve ieoeveeo (70)

Another reference is found in a letter of donation given to a Masjid at Bhamburda (Now Shivajinagar) by Gajdikhan in which Pune was referred by its twin name ‘Mohiyabad Urf (Alias) Pune and it was a part of Sarkar Junnar.
Original Matter is
JeeueeMeeve cenceo ceepÙece yeeyee vejMeene yeee ceueeDeuee eyeve ceueeDeyeuee ceuee eKepecelee cemeeo ceepe YeeyeJe [Øeee ceeenÙeeyeeo G®Heâ heCe mejkeâej pevej meYe KepÙele yeeveÙeeo yeceepeeye eveMeeve Je hejJeeve peelee DeceejGceueeT iÙeepeoeKeeve yeneoj Heâjepeie Je yeevepeece Je Ùeeoue Je Fveece ceoocee Me keâeoece¤ve leLeeue cenmeue yejnkeâce omlej Deceue Fveeceoej cepekeâj heeJele Deme (71)

3. Name of the Nasik city was changed as 'Gulshanabad'.

Nasik province was called as Mamla Gulshanabad since Nizamshahi rule but Nasik city was referred as Kasba Nasik.
A letter daded 21st Setember 1632 sent by Shahaji Raje refers Nasik as mamla Gulshanabad Kasba Nasik.
Original Marathi wording is
keâejkeâve Je oMeceKe ceeceue ieueMeveeyeeo nooej Je ceekeâoce keâee (keâmeye) veeeMekeâ .. (72)

Aurangjeb change the name of Kasba Nasik as Kasba Gulshanabad.
A letter daded 15th November 1688 sent to Gopalbhat and Shambhudev Dharmadhikari Junardar refers Kasba Nasik as Kasba Gulshanabad.
Original Marathi wording is
ieeheeueYeš Je MeYeoJe OeceeeOekeâeje Jeiej peveejoej keâmeye ieueMeveeyeeo .. (73)

Word 'Junardar' was used for indicating a Brahmin person.

Similarly, name of Amba Jogai was changed as 'Mominabad', and Karhad was changed as 'Kararabad'. City of Miraj was initially changed as 'Mubarakbad' and then changed as 'Murtajabad'. (74)

Akile these places, Aurangjeb changed the original names of many citites and provinces wherever possible.

Such names and the referenes are stated elsewhere in this chapter so needless to repeat them here again. But very few of these changed new names survived in future. Almost all these new names were again changed back during 18th century under Maratha rule.

At the end of Mughal expedition over Deccan that is in A. D. 1707 Maratha province was distributed into two Suba namely Suba Aurangabad (Khujaste Buniyad) and Suba Bijapur (Darul Jafar).

Khujaste and Buniad are Persian words. It means 'A good base or foundation'.

Dar and Jafar, both are Persian words. Dar-Ul-Jafar means 'A place of victory'.

Suba Aurangabad was divided into 12 different Sarkar, namely, Jawar, Daulatabad, Ahemnadnagar, Dharur, Paranda, Sangamner, Paithan, Beed, Solapur, Junnar, and Jalanapur and Talkonkan.

Maratha province of Suba Bijapur was divided into 5 different Sarkar, namely, Bijapur, Panhala (Nabishah Durg), Rayebag, Dabhol (Mustafabad), Miraj (Murtajabad), and Akluj.

Sarkar Bijapur was initially not incorporated in Maratha Empire.

Maratha reformations

(Final Phase 1710 to 1749 A. D. and onwards)

Made by Chatrapati Shahu Maharaj & Peshwa

During the period of A. D. 1687 and A. D. 1707 ownership of Maratha provinces was always exchanged in between Mughal and Maratha rulers.

Finally after the death of Badshaha Aurangjeb, Chatrapati Shahu Maharaj again brought back this province under Maratha kingdom but made no changes in the reformation originally made by Shivaji Maharaj.

Of course, he cancelled almost all the provincial changes made by Badshaha Aurangjeb and also started calling the villages, cities, and provinces by their original Maratha names.

But for the administrative conveniences, initially, both names were used.

1. A letter dated November 8th A. D. 1718, of allotment of a Vatan given by Chatrapati Shahu Maharaj to Pilajirao Ganojirao Shirke stated that the rights of Deshmukh of Mamla Dabhol are allotted to Pilajirao that includes 720 villages of Hamjabad alias Gade and Jafarabad alias Khed, Kasba and Dabhol harbor.
Original Marathi wording is
#ee$eÙe keâueeJeleme ßeejepee Meen Ú$ehelee mJeecee ÙeeCee jepeßee eheueepeejeJe eyeve ieCeepeejeJe emekeâ oMeceKe ceeceue oeYeeue Ùeemee eoue Jeleveh$e Ùeme pe .. .. .. oeYeeuеÛee omeceKee oneÙe oleHeâe Ùekeâ ncepeeyeeo Gheâ ie[eJeueeÙele Je Ùekeâ peeHeâjeyeeo Gheâ Ke[eJeueeÙele Ùekeâve meeleme Jeeme on (ieeJe ekeâJee Ke[e) Je keâmeyee Je yeoj oeYeeue ceeceue ceceve cemleHeâeyeeo ÙeLeeue omeceKee Jeleve.. .. (75)

2. Around A. D. 1667, Shivaji Maharaj conquered Pargana Karhad and changed it to Subha Prant Karhad. Maratha rulers possessed it till A. D. 1698.

A letter dated November 2nd February 1698, of allotment of a Vatan given by Chatrapati Rajaram Maharaj to Bhanji Gopar Sarsubhedar states its name as Subha Prant Karhad.
Original Marathi wording is
Depe mej meYee jepeßee Yeevepee ieeheeue mejmeYeoej Je keâejkeâve meYee Øeele keâÑne[.. (76)

But Badshaha Aurangjeb conquered it and changed its name as Pargana Kararabad and also included it under the province of Sarkar Rayebag of Suba Darul Jafar Bijapur.

A letter dated 2nd August 1698, states its status as Pargana Kararabad Sarkar Rayebag Suba Darul Jafar Bijapur.
Original Marathi wording is
Heievee keâjejeyeeo mejkeâej jeÙeyeeie meyee oe®ue peHeâj eyepeehej.. (77)

Up to A. D. 1707, Pargana Karhad was called as Kararabad or Kasarabad.

Two 'Sanad' given by Badshaha for returning back the Swarajay province to Chatrapati Shahu Maharaj state its name as 'Kasarabad' (keâmejeyeeo).

Sanad no. 4 states that Pargana Kasarabad was divided into 9 Tarf.
Original Marathi wording is
Heee (hejieCee) keâmejeyeeo leHeâe 9 (78)

Sanad no. 5 states the names of the 9 tarf of Pargana Kasarabad as
Haveli Majkoor (Kasarabad itself), Marul, Tarsa, Tarala, Kol, Marali, Karyat Mal, Patan and Vanabala
Original Marathi wording is
Heee (hejieCee) keâmejeyeeo leHeâe 9
nJeuee ceeej (cepekeâj). cee®ue, leejmee, leejUe, keâeU, cejUe, keâÙeele ceeue, heešCe, Jeveyeeuee (79)

Chatrapati Shahu Maharaj repossessed this province around A. D. 1718 and again changed its status as Prant Karhad.
A letter or 'Aadnyapatra' dated 26th August 1728, given by Chatrapati Shahu Maharaj to Shrinivas Parshuram Pandit Pratinidhi states it as Prant Karhad.
Original Marathi wording is
Dee%eehe$e mecemle jepekeâejCe OejOej eJeÕeemeeveOee jepeceevÙe jepeßee ßeeeveJeeme hejMejece hee[le ØeeleeveOee leee ceekeâoceevee oneÙe Øeele keâNne[.. (80)

3. During the reign of Badshaha Aurangjeb, Pargana Wai was incorporated into Sarkar Panhala. During the reign of Chatrapati Shahu Maharaj, it was separated from Sarkar Panhala and handed over to Maratha. That time it was called as a Wai Tarf of Pune Pargana.
Original Marathi wording is
Heele heCe Je JeeF oleHeâe leHeâe 14 JeeFleHeâ, nJeuee, eueye (eveye?) (81)

In A. D. 1718, when Chatrapati Shahu Maharaj received the possession of this province it was again converted into Pargana Wai

A letter dated 8th August 1718 written by Fatesingh Bhosale to Deshmukh and Deshpande of Pargana Wai states that Amiral Umrau Badshaha has handed over a 'Sanad' of the Swarajya province to us (Maratha) and hense officers (Deshmukh and Deshpande) of Pargana Wai, along with Jor Khore and Jambul Khore, should report Chatrapat and hand over a sum of 20000 rupees (being revenue collections).
Original Marathi words are
Deeveece omeceKe Je oMeheee[Ùe Heee (HejieCee) JeeF oKeeue peej Keej Je peeyeue Keej Ùeemee Heâleemeie Yeemeue .. mJejepÙeeleeue "eCee oKeeue ceeieueeF Deceue heeleMeenevee mJeeceeme yeneue keâuee lÙeeÛÙee meveoe veyeeye Decee®ue GcejeG ÙeeÛÙee Deenle lÙeeJe¤ve ne ceeceuee DeceÛe mJeeOeeve peenuee Den leje lecne heee cepekeâjehekeâe vepej ®heÙe 20000 npej leTve ÙeCe .. .. (82)

In later dated document Pargana Wai was called as 'Prant Wai'.

4. Such reformations are also observed in the province of Sarkar Junnar.
Aurangjeb initially made few reformations while forming Sarkar Junnar.
A letter of sanctioning a Vatan to Hande Deshmukh written in A. D. 1657 stated the names of Tarf of Junnar as
Haveli, Aale (Aalegaon), Utur (Otur), Meennehar (?), Mad Khore, Deu (Dehu?), Narayangau (Narangaon), Kokadnehar (kukadnher), Pabal, Mahalug (Mahalunge), Aavasari, Ambegau (Ambegaon), Vata Rada Jhali (Cancelled or merged into some other province), Ghode (Ghodegaon), Ranjangau (Ranjangaon), and Ganjibhoire.
Kasba Umbare
Sahar Junar and Pure (Peth)
Original Marathi wording is
Jeleve ne[oMeceKe
meee (mejkeâej) pevej leHeâe 17
leee (leHeâ) leee nJeuee, leee Deeue, leee Glej, leee veeve venej, leee ceo Keej, leee oT, leee veejeÙeCeieeT, leee keâekeâ[venej (keâkeâ[vnj), leee heeyeue, leee ceneueie, leee DeJemeje, leee DeeyeieeT, leee Jeeše jo peenuee, leee lee[, leee jepeCeieeT, leee ieepee YeeFj
keâmeye Gyej
meenej pevej Je hej (83)

Province under Sarkar Junnar has been stated in the list made around A. D. 1718, while handing over Swarajya province to Chatrapati Shahu Maharaj as Prant Junnar. The names of Tarf of Prant Junnar were, Khed, Narayangaon, Nighoj, Hindure, Yelgaon, Made Khore, Mahalunge, Verul, Chakan Khore, Vakeri, Pabal, Manadhar (Manchar?), and Asheri (Avasari?).
Original Marathi wording is
Ke[, veejeÙeCeieeJe, eveleepe, enoj (Foje), ÙeUieeJe (JeUieeJe?, DeeUieeJe?), ceo (ce{) Keej, ceneUie, Je¤U (?), ÛeekeâCeKeej, Jeekeâje, heeyeU, ceveOej (ceÛej?), DeMeje (DeJemeeje?) (84)

Another list made, called as Sanad no. 5, while handing over Swarajya province to Chatrapati Shahu Maharaj also ststes the names of different Tarf of Pargana Junnar.
It should be noted that the status of Junnar as a 'Sarkar' was changed to 'Pargana' as it was aparted from Mughal Empire.
Pargana Junnar Mahal
Tarfa
Khed, Narayangaon, Nighoj, Inder (Induri?), Raybag, Valegaon (Aalegaon?), Madhe Khore, Mahalunge, Aangur, Aavasari, Ghode, Bor, Manachar, Pabal
Original Marathi wording is
Ke[, veejeÙeCeieeJe, eveleepe, Foj, jeJeyeeie, ÙeUieeJe, ceo Keej, ceneUie, Deeiej, DeeJemeje, lee[, yeej, ceveÛej, heeyeU (85)

It is observed that during the period of transition, many reformations were made in the original province of Sarkar Junnar.

Pargana Pune was separated from this Sarkar.
Statuses of Tarf like Narayangaon, Mahalunge, Made Khore, Pabal, were retained. But existences of other Tarf were not continued. Might be these Tarf were added into adjoining provinces or their statuces were changed.
It is difficult to locate their existence due to non-availability of evidences.

It is very interesting to observe how a status of a place could be changed in the course of time. Changing statuses of village Induri and Pargana Chakan are unique examples.

1. A letter dated A. D. 1692 given to Damaji Narayan Subhedar and Karkoon of Sarkar Junnar states that Kasba Induri was under Prant Chakan.
Original Marathi wording is
DepemeYee jepeßee oeceepee veejeÙeCe meYeveej Je keâejkeâve meee (mejkeâej) pevej leee ceekeâoceevee keâmeye Foje Øeee (Øeele) ÛeekeâCe (86)

2. A letter or Chaknama dated A. D. 1700 given to 'Beshmi' (the person himself in presence) Valad Krushanabhat Brahme Junardar and Sekin (Resident) was residing at Kasbe Chakan Prant Majkur (Prant Chakan) of Sarkar Junnar Sube Khujaste Buniyad
Original Marathi wording is
Ûekeâveecee .. yeee (yeMcee) Jeueo keâ<CeYeš yecn peveejoej meekeâve keâee (keâmeyee) ÛeekeâCe Øeee (Øeele) ceeej (cepekeâj) mejkeâej pevej meYe Kepemle yeeveÙeeo (87)

3. An order (Aadnyapatra), dated A. D. 1719 was given by Balaji Pandit Pradhan (Peshwa Balaji Vishwanath) to Mokdam of Kasba Induri of Prant Chakan.
Original Marathi wording is
Dee%eehe$e jepeceevÙe jepeßee yeeUepee hee[le ØeOeeve leee ceekeâoce keâee (keâmeyee) ÛeekeâCe Øeee (Heele) ÛeekeâCe (88)

4. An order (Aadnyapatra) dated A. D. 1755 was given by Sadashiv Chimanaji to Mokdam of Kasba Chakan of Prant Junnar ststes that Krushanabhat Brahme Chakankar was residing at Mouja Induri of Tarf Chakan.
Original Marathi wording is
Dee%eehe$e .. jepeßee meoeeMeJe eÛeceCeepee leee ceekeâoce keâee (keâmeyee) ÛeekeâCe Øeee (Heele) pevej .. jepeßee keâ<CeYeš yecn ÛeekeâCekeâj neuee Jemlee ceepe Foje leee (leHeâ) ÛeekeâCe (89)

Similarly, when Maratha captured new province apart from those allotted to them, Shahu Maharaj also changed the statuses of such provinces formerly made by Badshaha Aurangjeb.

1. After conquering Miraj Pargana Badshaha Aurangjeb changed its name as Mamla Murtajabad and also included it under the province of Suba Darul Jafar Bijapur. (This Mamla was also treated a part of Sarkar Miraj alis Murtajabad and a part of Suba Darul Jafar Bijapur).

A letter dated October 24th 1698, states its status as Pargana Murtajabad Urf (alias) 'Mirj' (Miraj) Suba Darul Jafar Bijapur.

Original Marathi wording is
Heievee ceeceuee celepeeyeeo Gheâ ecepe (ecejpe) meye oe®ue peHeâj eyepeehej .. (90)

After capturing this province from Mughal, Peshwa Balaji Bajirao changed its status as Prant Miraj.
A letter or 'Kararnama' dated 11th December 1754, given by Peshwa Balaji Bajirao to Sardar Shivaji Ballal Dubal states it as Prant Miraj.

Original Marathi wording is
keâjejveecee Øeele ecejpe Jeiej evee (evemeyele) eMeJeepee yeuueeue.. (91)

Peshwa Balaji Bajirao also made few basic changes after conquering adjoining provinces like Raybag and Kagal.
Initially, during the reformation made by Badshaha Aurangjeb, provinces like Karhad, Miraj and Kagal were part of Sarkar Rayebag of Suba Darul Jafar Bijapur. After conquering these prvinces, status of Sarkar Raybag was demoted to 'Prant'.

A letter or 'Kararnama' dated 11th December 1754, given by Peshwa Balaji Bajirao to Sardar Shivaji Ballal Dubal states its status as 'Prant Rayebag' instead of Sarkar Rayebag.
Original Marathi wording is
keâjejveecee Øeele ecejpe Jeiej evee (evemeyele) eMeJeepee yeuueeue .. Øeele jeÙeyeeie (92)

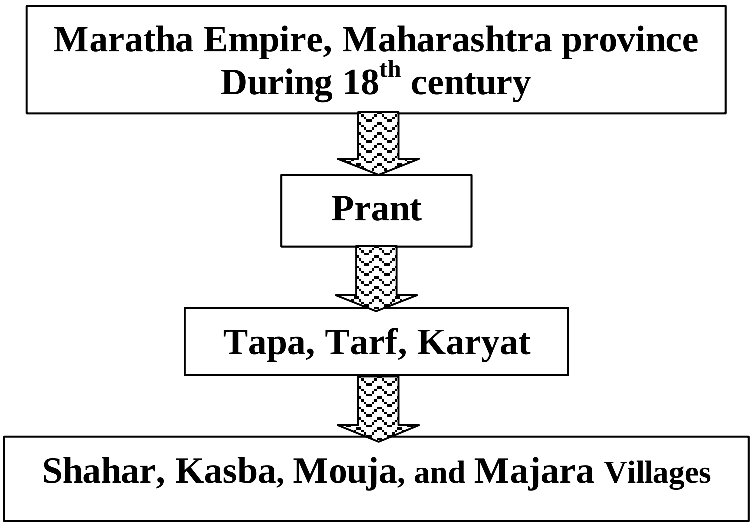
2. During the reign of Badshaha Aurangjeb, Pargana Supe was converted into a Tarf of Pune Pargana under Sarkar Junnar. (93)

It has been observed after possessing this province by Chatrapati Shahu Maharaj, Supe tarf of Pune Pargana was again changed to its original status but was called as Pargana Supe-Baramati.
A letter dated A. D. 1723 send by Chatrapati Shahu Maharaj to Naro Keshav and Baburao Ramaji Deshpande,states that it was called as 'Pargana Supe-Baramati' Sarkar Junnar of Sube Khujaste Buniyad.
Original Marathi words are
ßee jepee Meeni Ú$ehelee ÙeeCee veeje keâMeJe Je yeeyejeJe jeceepee oMehee[hejieCe meheyeejecelee mejkeâej pevej meYe Kepemle yeeveÙeeo (94)

In due course of time Sarkar Junnar was cancelled and Pargana Supe-Baramati was called initially as Pargana Supe' and then as 'Prant Supe'.
1. A letter dated 9th May 1730 states that Supe was a separate Pargana.
Original Marathi words are
Heee (HejieCe) mehe (95)
2. A letter dated 4th June 1751 states that Supe was called as 'Prant' instead of Pargana.
Original Marathi words are
Øeee (Øeele) mehe (95)

In may be assumed that during 18th century, the provincial divisions of Maratha Empire were not changed much than those Chatrapati Shivaji Maharaj initially reformed in 17th century.

Only the change was that during the reign of Shivaji Maharaj, each province was called as 'Subha-Pargana, or 'Subha-Mamla, or 'Subha-Prant, but during 18th century, all these provincial divisions especially of Maharashtra province were called as 'Prant' and not Subha.


Maratha Empire, Maharashtra province During 18th century
Prant
Tapa, Tarf, Karyat
Shahar, Kasba, Mouja, and Majara Villages

All the other sub sections consisting of many types of villages categorized as 'Wadi' (Jee[e), 'Majra' (cepeje), 'Mouja' (ceepee), and 'Kasba' (keâmyee - keâmeyee), were same as they were in the rules of Chatrapati Shivaji Maharaj.

During the reign of Chatrapati Shahu Maharaj, in Maratha Empire, only Satara or Shahunagar was treated as Shahar.

During late 18th century, Pune was also treated as Shahar and during early 19th century, Kolhapur was treated as Shahar.

Administrators of Provincial divisions
Of Maratha province during 17th century
Under Islamic rules

Basically, in the administrative systems laid by Mughal (Delhi) Sultanate and Adilshahi or Nizamshahi (Deccan) Sultanates, the appointments of capable persons being the government administrators to look after the parts of the empire, were made directly by the Badshaha.

Both these systems are very complicated and cannot be explained that easily. Since the role of administrators was also important in the development of any village their names statuses and duties are explained in short.

Mughal administrators

In Mughal administration, a large province, consisting many 'Sarkar', was called as 'Suba' and the chief administrator was called as 'Suba-dar' (meyee-oej). Many times he was also called as 'Sahib-e-Suba' (meeenye-F-meyee).

In Marathi, this word was used as 'Subha' and the chief administrator was called as 'Subhedar' (meYeoej)

The chief administrator of a Sarkar was called as ' Foujdar' (Heâepeoej)

Chief officer of a Pargana was called as 'Thanedar' ("eCeoej)

Generally, in Mughal administration, all these officers were called as 'Manasbdar' and were appointed as per the ranks of their 'Mansab'.

Subhedar and Foujdar were high ranking Manasbdar whereas the Thanedar and his junior officers were holding low ranking Mansab.

Mansab (cevmeye) is an Arabic word means ‘a post’.
‘Dar’ is a Persian word means ‘that holds’, or ‘carries’, or ‘bears’ and generally used as an adjective of a noun. For example - Chop-dar, Bhal-dar, Khas-dar, accordingly, a person holding ‘Mansab’ was called as ‘Manasbdar’ (cevemeyeoej).

Usually a Manasbdar was called as ‘Jahgirdar’ (peneieejoej) of the province that was allotted to him as a Jahagir.

Actually, no Jahagir was allotted directly. It was a part of a post, called 'Mansab'. In Mughal administration, these remunerations were paid to the Sardars in two ways.

One was paying it in cash currency and other way was allotting a large part of province in capacity as an administrator, which was called as allotment of a 'Jahagir'. Sometimes he was paid in both ways.

He was supposed to collect the taxes and revenues from the area allotted. From that collection he was supposed to keep army platoons and pay their salaries. He was also allowed to enjoy his livelihood from this collection.

Allotment of this Mansab or Jahagir could be changed or entirely cancelled by the Badshaha at any time. Still, this provision was much convenient for the Sardars. In a way they were supposed to be the owners of that particular province and could enjoy it in capacity as a ruler. But this was a post and not a permanent source of income.

It was never an inherited allotment. In case some brave or noble Sardar dies in the war or by his old age, there was a tradition of 'Mughal Durbar' to continue his Mansab with his son but there was no guarantee that the same province would be re-allotted to such successor. He might be allotted a separate area anywhere in the empire, having the equal potentials of his father's Mansab.

Very few examples can be stated of a Mansab that were offered inheritably. Only Rajput Sardar availed such honor. Few provinces or Pargana were allotted to them as a Jahagir was called as Vatan.

1. Province under Pargana Bundi and Kankar were allotted to Rajput Sardar named Rao Hada as a Vatan. After his death, Badshaha conferred the said province to his grandson named Chatrasal. (96)
2. Province under Pargana Bkaner was allotted to Rajput Sardar named Rao Sur as a Vatan. After his death, Badshaha conferred the said province to his son named Rao Karna. (96)

Adilshahi and Nizamshahi administrators

Nizamshahi and Adilshahi Sultanate were ruling entire Deccan province in 16th and 17th centuries. Naturally, the rules and regulations framed by these Sultanates were adopted and implemented in Deccan without hesitation.

Nizamshahi Sultanate and kingdom ended around A. D. 1636. Province under Nizamshahi was also smaller than the province possessed by Adilshahi. But there was much similarity in the administrative systems and categories of administrators.

Territories under the rule of both these Sultanates were directly divided into provinces called as Pargana or Mamla and not alike Mughal Suba or Sarkar.

Therefore, no categories like Mughal Subedar or Foujdar were generally existed in the systems of these Sultanates.

But it has been also observed that in very few emergency circumstances, Adilshaha had appointed an officer called as 'Subhedar' or 'Sarsubhedar'.

1. During A. D. 1756, a military expedition was conducted in Karnataka province. To protect this province Adilshaha appointed Muhammad Ikhlaskhan as a Subhedar of Karnataka. After that, to protect this province, Adilshaha appointed Afjalkhan as a Subhedar of Karnataka. **(97)**

2. Shivaji Maharaj attacked the province of Talkonkan. Hence, Adilshaha appointed Azizkhan initially in A. D 1664 and then in A. D 1665 Muhammad Ikhlaskhan as the Subhedar of Talkonkan. **(97)**

3. It has been also observed that during the reign of Nizamshaha a provincial division called as Sammat was in existence and was treated larger than Pargana. An officer called as 'Sarsammat' (mejmecle-mejmecele) was appointed on the province incorporating two or three Pargana. It might be possible that, these two posts had equal ranking.

Province of Nizamshahi Konkan was called as Sammat Talkonkan and consisted of three Mamla named as Kalyan, Bhivandi and Choul. A person appointed as a chief of Talkonkan was called as 'Sarsammat'. **(98)**

4. It has been observed that during the reign of Adilshaha this province was also called as Sammat Talkonkan and was allotted to Alikhan being 'Sarsmmat'. **(99)**

But such examples are rarely found.

In the reign of both these Sultanate, there was no system of offering a ‘Mansab’ nor any cash or currency remunerations given to the Sardars.

Instead, there was a system of offering a province as a ‘Jahagir’.

In fact, all the Sardars, of any category, were allotted provinces towards their remunerations, which was called as ‘Jagir’ (peeieej).

‘Jahagir’ (peneieej) is a Marathi version of original Arabic word ‘Jagir’ (peeieej)

But in the contemporary historical documents Jahagir, has been often called as ‘Mukasa’ (cekeâemee).

Usually a total province of any one ‘Pargana’ or 'Mamla' was allotted to one Sardar, but sometimes more such Pargana were also allotted to a Sardar as ‘Mukasa ’or Jahagir.

Initially, any allotment was also depending upon the wish and will of Badshah Adilshaha but usually these allotments were made for a long duration, but in the middle of 17th century, these allotments were almost made hereditary.

Many times these Manasbdar and Jahgirdar were so strong and politically important that they used to retain their Jahagir with themselves though they change their services from one Sultanate to another.

For example, in A.D. 1624 Badshaha Nizamshaha allotted Shahaji Raje a land under Pune Pargana as a Mukasa or Jahagir.

1. In A.D. 1625 Shahaji Raje left Nizamshahi and joined Adilshahi. Still Adilshaha continued this Jahagir of with him. In addition he was also allotted ‘Khatav’ Pargana as a Mukasa but around A.D. 1628 it was transferred from Shahaji to Ambarkhan.

2. In A.D. 1628 Shahaji Raje again joined Nizamshahi and was also allotted ‘Chakan’ Pargana as a Mukasa. Sometimes in August 1629, Shahaji Raje left Nizamshahi and settled himself in Pune Pargana but Badshaha Nizanshaha took no action against him. On this date he was not in the service of any Sultanate.

3. In November A.D. 1630, Shahaji Raje joined Mughal service still the provinces under Pune and Chakan Pargana were retained with him and in addition he was offered a Mansab of Nasik, Trambak, Sangamner and Junner Pargana. Out of which some province was taken back from him and allotted to Fatahkhan by Mughal Badshaha Shahajahan. Frustrated Shahaji Raje Left Mughal service and made a rebel against Mughal.

4. For next three years, he was not in the service of any of the Sultanates and acted as a rebellion. During this period Mughal conquered Nizamshahi and took charge of its entire province. Around A.D. 1633, Shahaji Raje re-established Nizamshahi and acted as a chief ‘Vajir’ of new Badshaha Murtaja Nizamshaha.

5. In A.D. 1636, Shahaji Raje accepted the defeat and handed over the charge of Nizamshahi to the Mughal and joined Adilshahi Sultanate and was sent to Karnataka region, where Adilshaha allotted a Jahagir of Bangloor to him.

During this period of about 11 years the original Jahagir or province under Pune Pargana was retained with Shahaji Raje. It was re-confirmed to him from Badshaha Adilshaha in A.D. 1636 when Shahaji Raje joined Adilshahi. **(100)**

In Deccan, particularly in the administrative system of Adilshahi Sultanate, the same system was adopted, which Mughal implemented in their territory, but with little variations. There was no Mansab nor any cash or currency remunerations given to the Sardars. In fact all the Sardars, despite of his category, were allotted provinces towards their remunerations, which was called as ‘Jagir’ or ‘Mukasa’. Usually a total province of any ‘Pargana’ was allotted to one Sardar, but sometimes more than one Pargana were also allotted to a Sardar as ‘Mukasa ’or Jahagir.

The chief controller of a Pargana was directly called as 'Mukasdar'.

In Marathi he was called as ‘Jahgirdar’ (peneieejoej) or 'Mukasdar' (cekeâemeoej) or 'Mukasi' (cekeâemee) or ‘Mokashi' (ceekeâeMee). It is a general opinion that the word 'Mukasa' has been derived from the original Arabic word ‘Mukhassis’ (ceKeemmeme) that means one who captures or hold a certain thing’. But some scholars do not agree this meaning.

All the duties and obligatory works that were carried out by the Adilshahi Jagirdar or Mukasdar were same as to be carried out by a Mughal Manasbdar.

In Mughal as well as in Adilshahi systems, there was an officer appointed for collection of taxes was called as 'Havaldar' (nJeeueoej).

Today, the meaning of the word Havaldar is understood as low ranking police assistant but in 17th century he was a responsible officer and can be understood as per today's rankings as class I officer.

His duty was to collect the revenue from different Deshmukh of the Pargana and hand it over to the Mukasdar of Jahgirdar of that Pargana.

Particularly the province of Adilshahi Sultanate was divided into two categories.

The Pargana or the revenue income of that Pargana was kept reserved for Adilshaha was called as 'Khalisa-I-Sharif' (Keeeuemee F MejeHeâ). Generally, such Pargana was referred in the documents as 'Amanat' (Deceevele). The other Pargana were given to Jahgirdar as Mukasa.

Though the officer appointed for collecting the revenues for both these types was called as Havaldar, there was a basic difference between their statuses.

Havaldar appointed for Amanat Pargana was a high ranked Sardar whereas a Havaldar appointed for the Mukasa Pargana was a personal servant of that Mukasdar.

Many noting are available that state references of these posts.

1. Afjalkhan appointed total 5 Havaldar in succession for Wai Pargana during the years of the tenure of his Mukasa. Their names were, Apaji Bhaskar, Trimbak Kanho, Malik Ali, Daulat Mahamad and Shamji Shivdev. **(101)**

2. Another noting or list of the tenures of different officers appointed for the administration of Pargana Wai during the tenure of Sarjakhan states their names

(Subhedar?) Huddedar	**Havaldar**
Sarandajkhan	Bhaskar Datto
Malik Lad	Narso Koneri
Miya Muthij Gori	Timaji Sabaji
Sabarkhan	Annaji Surerau
Said Sultan	Narso Koneri
Miya Sadik Mahammad	Antaji trimal
Miya Sadik Mahammad	Narso Koneri **(102)**

According to the editor of this book, Sarjakhan was the Subhedar of Wai Pargana, so instead of Subhdar it should be read as Huddedar

To assist Havaldar in the administrative works and also for keeping the accounts and records, few other subordinate officers were appointed, which were called as 'Karkun' (keâejkeâve).

Today, the meaning of the word Karkun is understood as low ranking clerk but in 17th century he was a responsible officer and may be understood as per today's rankings as class II officer.

It is also observed that though Havaldar is senior, both these posts, Havaldar and Karkun, were called as 'Karkun', especially when a Mukasdar, appointed them, being his personal servants.

A Mahajar made in A. D. 1667 states the names of a Havaldar and 8 Karkun appointed for Pargana Wai, as follows along with original Marathi wordings.
It also reflects the types of works entrusted to them. (103)

Karkunani (keâej keâveevee)

Rajashree Narso Kanho Pandit Havaldar (jepeßee vejmee keâevne hee[le nJeeueoej)

Naro Trimalpant Majamudar (veeje e$eceuehele cepeceoej)

Mohadikhan Nighavan (ceenoeKeeve eveleeJeve)

Naro Kanho Daftarkhas (veeje keâevne oHelejKeeme)

Naro Gopal Sardaftar (veeje ieeheeue mejoHelej)

Najarkhan Sarnobat (vepejKeeve mejveeyele)

Bajaji Namaji Sabnis (yepeepee veeceepee meyeveeme)

Vitthal Krushna Chitnis (eJeúue keâ<Ce eÛešveeme)

Yebaji Yelbo Parasnis (Ùeyeepee Ùeueyee heejmeveeme)

This tradition was followed even during the Nizamshahi rule.

Many times, Mukasdar also appointed subordinate officers for a Tarf or large cities like Kasba. These posts were referred in the documents as 'Huddedar' (nöoej), Mutalik (celeeueekeâ), and 'Khot' (Keele). These persons were working under the Havaldar and Karkun appointed for the Pargana.

These officers may be understood as per today's rankings as class III officers.

1. A Nizamshahi letter dated A. D. 1589 sent by Khan Jamalkhan states that Huddedar were appointed for Kasba Otur of Sammat Junnar. (104)

2. A Nizamshahi letter dated A. D. 1596 states the names of the officers as Karkoon, Khot, and Huddedar. (105)

3. Another Nizamshahi letter dated A. D. 1604 states the names of the officers as Huddedar and Mutalik. (106)

In contemporary documents plural of Karkun was written as 'Karkunan' (keâej keâveeve) or 'Karkunani' (keâej keâveevee). Similarly, all other names were also written in plural as 'Khotani (Keeleevee), 'Huddedarani' (nöoejevee) and 'Mutalikani' (celeeueekeâevee).

All these officers were appointed for a limited duration and also were not allotted as 'Vatan'. Their posts were temporary.

Generally, a system was observed while writing any correspondence that the words 'Hal' and 'Istakbal' were written after the posts allotted temporary not being a 'Vatan'. Whereas, no such wording appears for the posts allotted as Vatan.

'Hal' (neue) is a Persian word means at present or presently (appointed).

'Istakbal' (Fmlekeâyeeue) is also a Persian word means proposed or (appointed) in future

For example, if a letter is sent to Deshmukh, Mokdam, Havaldar, and Karkoon then the wording will appear as

Hawaldar Va (and) Karkunani Hal Va Istakbal Va Deshmukhani Va Mokdamani

Marathi wording will be

nJeeueoej Je keâejkeâveevee neue Je Fmlekeâyeeue Je omeceKeevee Je ceekeâoceevee ..

That means the Havaldar and Karkoon are temporary allotments and Deshmukh and Mokdam are permanent Vatandar having inherited allotments.

Before going into the details of the administrators of the province, it is necessary to understand two main categories of the personnel that were virtually governing the entire local administration of any province. In 17th century, history and the politics of the Deccan province was much influenced by the two stronghold personnel called as 'Vatandar' and 'Inamdar'.

Any government, either Mughal or Deccan Sultanates, were much depending upon them being the responsible strongholds of the territory.

'Vatandar' (Jeleveoej)

Vatan is an Arabic word means ‘own land’ or ‘motherland’.
In Marathi it was understood as ‘inherited right, rule or power’.

A Vatan was little different than Jahagir or Mukasa. It was normally given in the form of an authority over a land or a province and also of a type of work and business.

Village administrators like, Patil or Mokdam, Kulkarni, Chougula and Mahar and even artisans and traders like Balute and Khum were Vatandar.

Also administrators of a Pargana, Tarf, or Karyat like, Deshmukh, Desai, Deshkulkarni or Deshpande, Choudhari, and Naikwadi, all were treated as inherited 'Vatandar'.

The person holding this Vatan was called as ‘Vatandar’. They were also a part of government administration system and were appointed by the ruler but they were not paid any currency remunerations. Instead, they were offered some land as a gift, which was inherited.

Their duties were, to collect revenue, levies, and taxes from the area given to them and credit the same in the bank of Jahgirdar. To look after their areas and make efforts to develop it, make it rich and prosperous, to increase its revenue income, as well as to protect it from the attacks, loots and robberies, they were keeping small troops of soldiers like their individual army. The income, mostly extracted from agricultural land or area given to them as a Vatan, was offered towards their remuneration.

These Vatandar were not that dependent on the rulers. Though, the central power would change or any ruler would change the Jahgirdar of a particular province, these Vatandar were not at all worried because the new owner usually was honoring their rights and also adjusting with them. He knew that these Vatandar were a solid and dependable link between the government and common people.

As a result of this system, in 17th century, these Vatandar became rich, powerful, little indifferent, and reckless. Also, they never bothered, which government, either Adilshahi or Nizamshahi or Mughal, or Marathas, was ruling their territory. This phenomenon was commonly observed especially in the Karnataka territory.

A 'Vatan' being inherited, and the rulers were often depending on them, any Vatandar was very sure that no ruler of government would grab that Vatan from him in any circumstances.

Particularly, Vatandar like Deshmukh and Mokdam or Patil were enjoying their Vatan for generations and the change in the central rule was not disturbing their Vatan.

For example,

Since early 17th century, Deshmukh Vatan of Shirval Pargana was allotted to Nigade family.

Around A. D. 1617, during the rule of Nizamshahi, Malharji Apaji died and his son Apaji Malharji became successor Deshmukh.

Adilshaha, around A. D. 1617 captured this Pargana, but he continued Apaji Malharji being Deshmukh of Shirval Pargana.

During A. D. 1620, Nizamshahi again possessed this Pargana but continued Apaji Malharji on his Vatan.

In A. D. 1630, Adilshahi again conquered Pargana Shirval. When Deshmukh Apaji Malharji died, Adilshaha continued his son Malharji Apaji as a successor Deshmukh. Even Shivaji Maharaj also continued Malharji Apaji as a Deshmukh in future. **(107)**

These Vatan could even be sold or mortgaged with or without the confirmation of the central government. Sometimes government was purchasing and selling these Vatan.

A village named Mouja Nandede in Khadakvasala Tarf was distributed between two Mokdam of which, Sadoji Pol had its ½ share. Shivaji Raje purchased this share from Sadoji and sold it to Bakaji Farjand for 100 Hon (A type of currency, it was a gold coin) **(108)**

The system of offering the Vatan was called in Marathi as 'Vatandari' (Jeleveoeje).

'Inamdar' (Fveeceoej)

Another important category of the personal was called as 'Inamdar'.

'Inam' is an Arabic word means ‘ a grant in perpetuity without conditions'.
An 'Inam' was alike a Vatan but it was not taxable.

Two types of Vatan were offered.

1. It was usually allotted in the form of land or villages to the Hindu temples, Math, Samadhi, and also to Muslim Darga, Masjid, or Makbara to perform the rituals and duties promptly and perfectly. Such Inam lands were allotted either to the saints being caretakers of such religious places, or directly to that deity. The revenue incomes of those villages were directly enjoyed by these religious places.

Sometimes these 'Inam' were offered in the form of daily, monthly, or yearly cash donations and also in the form of usable goods and grains etc. those were given from the collection of Jakat of that place. Many times such Inam was given including all the above stated items and also in the form of some land.

1. A letter or Sanad was dated 25th October 1646 issued by Shivaji Raje to Deshmukh, Deshpande, Mokdam, and residents of Kasba Saswad, states that there is a Devasthan called as Shree Sopandev Samadhi at Kasbe Saswad. A land at village Bhadale measuring 4.5 Kas Man has been donated to this Devasthan. Also food grains measuring a Adholi (half sher) and oli measuring Aadchher (1/4 Sher) should be given daily to the Devasthan. This letter should be handed over to Gosavi Ramanad caretaker of Shree Sopandev Samadhi.
Original Marathi script is
jepeßee emeJeepeejepe .. .. keâejkeâve peeveeye eocele omeceKeevee Je oMehee[Je ceekeâoceevee keâmeye meemeJe[keâÙeele cepekeâj ßee meeheeveoJe ÙeeÛee meceeOee keâmeye cepekeâje meeueeyeeo Deen eyelehemeeueJeej eveee peceeve cepeje oJeeYeeJelee LeU Yee[U hekeâe keâeme ceCe 4~~ Deen le oJeeÛe oJeeme ÛeeueJeCe evemeyele pekeâeleeJej Je yeepeejehekeâe oj jepeevee ceeFve meeueeyeeoØeee ÛeeueeJeCe peeje veeJeÅeekeâejCe keâuee ceehee DeeOeeuee Je leueeyeoue eoJeeyeleeme Jepeve škeâyeoe DeeÛÚj meojn oJeeme eoue Deeme .. (109)

2. An order issued by Shivaji Raje on 19th March 1646 states that a quantity of 'Adhsher' (half of a Sher that is about 0.4 Kilogram) oil should be provided daily for lighting lamps to the temple of Ganapati (Referred as 'Moraya') of Kasbe Pune from 19th March onwards per day per year. He also states that hereafter no fresh order or renewal of this order is required and shall not be asked in future.
Original Marathi wording is
Depe jKleKeeve jepeßee meeJeepeejepe yepeeveeye keâejkeâveevee keâee ceeJeue oneÙe heee heCe eyeoeveo meee Deeyeve DeueHeâ yeoue oehe oJemLeeve ßee ceejÙee keâmeye heCe ÙeLe ojjepe Jepeve DeOemej ØeceeCe Fee Ú meHeâj heemeve oj nj meeue ole peeCe leepÙee Keee (KeoKeleeÛee) Gpej ve keâjCe (110)

3. Similarly, an order issued by Shivaji Raje to Karkoon, Deshmukh, Deshpande, Mokdam, and residents of Prant Chakan in A. D. 1672 states that a share of food grains of 1 Khandi and 2 ½ Man from the Jirayat land of Mouje Alanid has been donated as an Inam to Dev (Lord or God of Alandi, that is) Shree Dnyaneshwar. It should be continued per year without disturbance and harassments. This letter shall be issued to Ramanand Gosavi.
ßee %eeveÕej ÙeeÛe Fveece ceepe Deeueoe ØeieCe ceeeje meeueeyeeo epeee peceeve cepeje mele meJee oe[me keâejJe Ke[e 1~2~~ Ùekeâ Ke[e De[eÛe ceCe oJeeÛe oJeeme eoOeue Deme keâueyeeye keâuekeâeve oceeue keâue Deme oceeuee keâjCe. Ùeemee keâe[eÛee leemeeme ve ueeJeCe. Keuekeâje Deiej keâeCne Fmkeâe ve keâjCe meojn Leueyeeo ± ± leCe oJeeÛe oJeeme ÛeeueJeCe meeue oj meeue ÛeeueJeele peeCe leepee KeoKeleeÛee Gpej ve keâjCe ßee jeceeveo ieemeeJee lehemJee ÙeeheeMee Kele oCe (111)

4. A letter dated A. D. 1677 also refers that Shivaji Raje also offered Inam in the form of land, cash, and goods to Samartha Ramdas Swami for the betterment of Shree Ram temple at Chafal and yearly festival held there.

It is sent by Dattaji Trimal on behalf of Chatrapati Shivaji Maharaj to Divakar Gosavi is quite explanatory. It states that after completing the Karnataka expedition, Chatrapati Shivaji Maharaj visited Sajjangad (where Samartha Ramdas was residing) and requested that he is willing to donate more villages towards the temple of distinct rovinces and also wish to rebuilt old temple in Karnatak style, which Samartha Ramdas didn't agree. 11 villages were already donated to the temple but in addition, 11 villages are to be donated, along with 121 Khandi grains, and 100 Hon per year for the betterment of the temple and for the yearly 'Utsav' (festival). Also few utensils that can prepare food items of 11 Man are to be newly donated. He also states that all the needful acts shall be performed according to the orders issued by Shree Chatrapati Swami (Shivaji Maharaj)

Original Marathi matter is

oòeepee e$eceue – eoJeekeâj ieemeeJee

Ú$ehelee mJeecee keâveeškeâeleve mJeeje keâ¤ve meppeve ie[e oMeveeme ieue leLe eJevelee keâuee .. ÛeeheâU ÙeLeeue oJemLeeveeme ieeJe cekeâeme ÅeeJe cnCeve ojoj oMee ieeJeeÛee veeJe meeeieleuee. ÛeeheâUÛe oJeeueÙe Gkeâueve keâveeškeâ jeleeÛee Fceejle keâjeJeÙeeÛee Dee%ee ceeeieleuee le jeneJeuee. ceie meppeveie[e ce" yeeOeCÙeeÛee Dee%ee ceeeieleuee. le keâeÙe Ûeeuee ueeeJeue. ßeeÛe hepeme Ûeeheâuee meeveOe Dekeâje ieeJe Fveece eoue le heeJeue cnCeeve ØemeeoeLe hejle eoue SemeÙeeme DeeeCekeâ 11 ieeJe 121 Ke[e OeevÙe Je 100 neve Sme ÛeeueJeeJe Smee eve§eÙe keâuee ßee jeceoeme mJeecee lee GoeMeeve emLelee Hejle lÙeeÛee Dee%ee heJeeÛe Deen keâe oJeeÛee GlmeJe Gòejeòej Jeæele heeJeue HeJee mekeâuhe keâuÙeeØeceeCe jepÙeeeYe<ekeâ ØemeieeÛe Deuekeâej Je Dekeâje ceCeeÛee mJeÙeheekeâhee$e hee"eJeuee lee ßeeme meceheCe ... Je GlmeJe ÛeeueeJeCÙeeyeöue ßee Ú$ehelee mJeeceeÛee heJeeÛee Dee%ee Deen leje leCeØeceeCe keâjCe .. (112)

5. Another reference is found in a letter of donation given to a Masjid at Bhamburda (Today’s Shivajinagar) by Gajdikhan in which Pune was referred by its twin name ‘Mohiyabad Urf (Alias) Pune.

Original Matter is

JeeueeMeeve cenceo ceepÙece yeeyee vejMeene

yeee ceueeDeuee eyeve ceueeDeyeuee ceuee eKepecelee cemeeo ceepe YeeyeJe[Øeee ceeenÙeeyeeo G®Heâ heCe mejkeâej pevej meYe KepÙeleyeeveÙeeo yeceepeeye eveMeeve Je hejJeeve peelee DeceejGceueeT iÙeepeoeKeeve yeneoj Heâjepeie Je yeevepeece Je Ùeeoue Je Fveece ceoooceeMe keâeoece¤ve leLeeue cenmeue yejnkeâce omlej Deceue Fveeceoej cepekeâj heeJele Deme (113)

2. Many times, such ‘Inam’ was also offered to Sardar, Vatandar, and also to noble people, in the form of some lands or even villages. Revenue incomes of these lands or villages were free of any taxes and entirely at their discretion. Even the amount of government taxes, laid or levied on such villages were collected by the officers but entire proportionate share of that amount was given to the Inamdar.

A letter of Inam dated 14th November A. D. 1650 given by Shahaji Raje to the Karkoon and Deshmukh of Pargana Pune states that Mahadbhat Bin (son of) Mudgalbhat Purandare Junardar, resident of Pune, had been offered the following land and also Ruke 3 per day from the income of Jakat as an Inam.

Jameen (land) Chawar 3
Mouja Parvati Jameen Chawar 1
Mouja Pimpri najik (near) Rahatani Jameen Chawar 1
Mouja Pimple Saudagar Jameen Chawar 1

All these lands are given as Inam along with the amount of different taxes levied by the government time to time ('Patiya' – plural of 'Pati').
Barmahal Jakati Pargane majkur (Pune) dararoj (daily) Ruke 3
Original Marathi words are
DepejKleKeeve ceenejepe Meenepee jepe (from the office of Shahaji Raje) oeFceoeuelen (who's rule is long standing) yepeeveye (to) keâejkeâveevee (Karkoon) neue Je Fmlekeâyeeue (present and future) Je omeceKeevee heee heCe eyeoeveo (should understand that) meee Feno Kecemeve DeueHeâ yeee ceeneoYeš eyeve ceoieueYeš hejoj peveejoej (Brahimn) meee keâmeye cepekeâj (resident of Kasbe Pune) npej ÙeTve ceeuece keâue pe DeeheCeeme Fveece peceeve ÛeeJej Je jepecejeyeoue (for daily expenses) eoJeeyelee eyelehemeeue (as per details given as)
ceepe hejJelee peceeve ÛeeJej Ùekeâ oKeeue veKleÙeelee Je yeepeyeeyee Je heeÙeheemee Je heešÙee neue Je hemlej Je cenmeue keâueyeeye Je keâuekeâeve ÛeeJej 1
ceepe eheheje veepekeâ jenešCee yeeyee cenmeuemee peceeve ÛeeJej Ùekeâ 1
ceepe eyeyeU meeoeiej peceeve ÛeeJej Ùekeâ oee cenmeue Je veKleÙeelee leee oneÙe Je heeÙeheemee keâueyeeye Je keâuekeâeve ÛeeJej 1
yeoue eoJeeyelee yejceeneue pekeâelee heee cepekeâj ®keâ leeve 3 (114)

Meanings of two Persian words 'Istakbal' and 'Pestar' are almost same and to understood as 'in future'.

These taxes were referred in the documents as 'Patti' or Pati' (hešše), which were levied on specific items and also for specific reasons.

Normally many times central government used to tax a 'Pati', on the people or on any village collectively, for different reasons and occasions.

Types of such taxes are stated in many documents but a unique reference is stated below to understand the different types of such taxes.

On 12th March 1671, Shivaji Maharaj allotted a Vatan of village Banere (Baner) of Pargane Pune to Narayan Trimal Dixit.
This letter or Sanad states the names of many different types of such 'Pati' levied time to time on the village as follows.

Nakhyayati Va (and) Mahasul Vaje Ujbatti Dekhil Taluka Thane Va Tarf Dehay Va Thanebab

Sailbail

Moin Sadilvar

Kharchpati

Payposi

Dasarapati

Thanebheti

Hujurbheti Mohimpati

Bel kati Va Tamakhu Va Bagait

Ambisthan Va Tambisthan Va Mohatarf

Va Thal Jakati Nikalu Va Paisalu

Aashwa Jakati Va Thanbandi Va Gada Va Ghoda Va Bandi Va Varada Va Mendhisthal

Va Vaespedi Va Panbhara Va Begari Va Farmasi

Va Vaeadrasat Va Varangajan Aambarai

Kulbab Kulkanubab Mahasulesi Mouje Majkur (Baner) Deha (village) (115)

Administration of Pargana or Mamla

Mainly, two administrators looking after any Pargana or its sub sections, were called as 'Deshmukh and 'Deshpande'. Of which, 'Deshmukh' (oMeceKe) was the chief administrator of the Pargana or Tarf. He was not a government officer but an inherited Vatandar.

The Vatan of Deshmukh has been referred historical documents as 'Deshmukhi' (oMeceKee) and this Vatan is generally offered inheritably.

Islamic Sultanates did not create this post. References state that it was existed since 11th century during the reign of Hindu kingdom. Desh was province newly created in Yadav Kingdom. The chief of Desh was called in Maratha province as 'Desh Gramakut' (oMe«eecekeâš).

In Karnataka region he was called as 'Nadgavund' or 'Nadgaouda' (vee[ieeJe[or vee[iee[e). (In Kannad language, Desh is called as Nadu).

These Deshgramakut were allotted fertile lands that were not taxable as inherited property.

In addition, he had been offered some honors that were to be followed by the residents of the village of that particular Desh. In return, he was supposed to keep watch on the farming and cultivation of the province, and also responsible to collect Levis, and revenues from the concern officers appointed for the individual villages.

It can be easily observed that his duties that were decided during the Yadav times were continued in future. Being a Vatandar, Islamic Sultanates did not change this post, and its name. (116)

As per the opinion of historian V. K. Rajwade, Marathi word 'Deshmukh' has been derived from two Sanskrit words 'Desh' and 'Mukhya' that is 'Deshmukhya' (oMeceKÙe), which means chief of Desh. (117)

Deshmukh was also called as Desai (omeeF) particularly in Karnataka and Konkan region. He was also not government officers but an inherited Vatandar.

But it has been observed that the provinces of Karnataka allotted to them mostly by Adilshahi Sultanate were much larger than that of any Pargana of Maharashtra province. As a result, these provinces were converted into an Inam in late 17th century and these Desai or even the Deshpande became strong enough to treat their Inam lands as independent small kingdoms.

In 17th century, a Deshmukh had to look after that the farmers of his territory were doing the farming and cultivation at proper time on their lands. Also, encouraging them for better farming was his prime duty. He was appointed as the custodian or the collector of levies and taxes, mainly agricultural tax from the respective 'Patil' of the villages in the Pargana allotted to him.

Many times due to the wars and battles, entire territory would become barren due to which, villagers and farmers had to suffer heavy losses.

In such circumstances, the farmers were running away from their villages or some times, migrating permanently to some other safer place.

Deshmukh was directly answerable for such losses to the Jahgirdar or Mukasdar who always keep a watch on the performance of the Deshmukh because his first duty was to increase the farming activity and by that the revenue income of that territory and for that it was expected that the Deshmukh should frequently visit to the villages under his Vatan. If any Deshmukh was found not performing his duties the Mukasdar used to warn him.

A letter dated A. D. 1656, sent by Afjalkhan, who was Mukasdar of Pargana Shirval, to the Deshmukh and Deshkulkarni of Pargana Shirval for reminding their duties, is a representative example.

It reflects how a Mukasdar used to warn the Deshmukh if there are lapses in the performance.

Original Marathi wording and its English transformation are as follows.

Depe jKleKeeve KeoeÙeJeo Keeve DeeueeeMeeve Keee DeHeâpeueKeeve cenceoMeene KeueeoÙeeceoeuelen lee ceunejpee oMeceKe Je ceeneopee omekeâuekeâjCee heee (hejieCe) emejJeue eyeoeveo meee meyee Kecemeve DeueHeâ .. meeueyemeeue omleeme DeeCeele veene DeeceÛe cekeâemee peenuÙee leeieeFle DeeceÛe leHeâve peueue Deeiej peje lemeJeeme nele vemelee keâeÙe yeoue ceeceje nele veene Ùee Je¤ve Deepeye ceeuece nele omeceKeÛe keâeÙeoe Deen keâe eJeueeÙelee eHeâjeve Ùekeâ leme he[he[veeolee pe he[e peceeve he[ue Deemeue lÙeeme veeiejÛe Je FmleJeÛe keâeue yeeue oJeeTve leceece epeceeve keâeoe keâjeJe meeueyemeeue omle Ûe{le DeemeeJe n leceÛe jJeMe Deen Ùeme vee nelee lecne yeenej yemeeve ceneue he[ve yemeue Deene lecne yemekeâ keâme neT heenelee Deeheuee nekeâ keâme Keelee meenye keâece keâ¤ve eJeueeÙelee ceeceje keâ¤ve Deeheue nekeâ KeeJe eJeueeÙelee he[ve nekeâ keâme Keelee n leje Keye veJn Deelee lecne eJeueeÙeleeÛe jÙeleeJee yenle Jepee me eoueemee keâ¤ve keâmle keâ¤ve veeiej OejJeepe Ùekeâ leme veehe[ele Ùeme keâeoe keâjeJepe lemeÛe leceeKe heve eJeueeÙeleemee he¤ olee eoJeeCeeÛe hekeâ eoJeeCeemee veeolee ojceve DeeheCe leCe leceÛe cepeue keâeÙe Deenle nekeâ vekeâmeeve keâue Ùee DeeceueeJe¤ve Deeheuee Kejlee keâme neFue n ceeuece nele veene Deelee leyeeKeÛe keâceeJeeme keâejkeâve pemee meeieleeue leveØeceeCe ÛeeueJeele peeCe neleenmeeyee Deeceue keâjele peeCe .. .. ÙeeceOe leceÛe yeyee Je meHeâjepee Deen jeleeome keâejkeâve veepekeâ Deemeve veHeâjemee lekeâmeeue ve keâepe heee npej ceee lejeKee 9 ceenjce

> Aja Rakhtakhane Khudayevand Khan Aalishan Khan Afjalkhan Mahamadshahi Khulidayam Daulathoo to Malharji Deshmukh and Mahadaji Deshkulkarni of Pargana Shirval Bidanad Suhur Sana Saba Khammasain Alaf
>
> -- --(You) are not showing the yearly accounts (of the revenue collection) since the day (this Pargana) was allotted as a Mukasa to myself (to Afjalkhan). It is surprising that since no harassment was given to you, why there is no betterment (of the province). The duty of a Deshmukh is, he should often visit the province and should left no land, even measured of a 'Tasu' (a measuring unit equal to 3 centimeters in length), uncultivated. He also should offer equipments and concessions in the collection of levy (to the farmers) if found any such barren or uncultivated land and also see that all the land of the province should be under crops and cultivation. Such activity should be kept progressive year by year. All these are your duties. But instead of doing these works you are sitting in your house outside the province and the lands are becoming unproductive. How you try to become irresponsible and still enjoying your rights (of Deshmukh). You should first perform your responsibility towards Mukasdar and try to work hard for the betterment of the province and then only enjoy your rights. It is very unfair that the province is becoming barren and you are enjoying your rights. Now you should go to the farmers, try to assure them and should see that all the land of the province would be cultivated. Similarly, (it has been observed that) you are allowing cultivating a crop of tobacco in the land of Pune (Pargana) (which not under your right) and, you are also grabbing the revenues of incomes (from these crops) instead of officially handing it to Diwan. How you dare to act in this way. You are giving losses to the Mukasdar (and should understand clearly that) you would not be spared more (or would be punished) if you continue these acts. Henceforth, regarding the collection of the revenues for the tobacco crop you should follow the instructions given by the Karkun and instantly hand over the accounts and collection of money to him. Your betterment and progress is depending upon such clean performance of your duty. Since the Karkun is present for day and night, you should be aware that (henceforth) any offence or fault would not happen by your side. **(118)**

In these situations, Deshmukh had to encourage and recall the farmers in their respective village. He had to assure them for their stability and for that he was supposed to give concessions in the levies.

To appoint new farmers, called as 'Kul' (keâU) on the barren lands vacated by the former 'Kul' and get these lands under fresh cultivation was a responsibility of respective Patil of the villages. If these Patil were found not conducting their duties properly, Deshmukh of the Pargana was entitled to ask explanation from them.

These Deshmukh were rich and strong. Many times they were keeping personal troops of soldiers for their safety and along with these troops, they also were taking part in the wars and battles on behalf of their principal rulers.

Usually any ruler was softer with them because, firstly, they were contributing a major share of the revenue income and secondly, they were always ready to fight battles on behalf of the ruling government.

So, being inherited Vatandar, virtually a Deshmukh was acting like a king of the territory allotted to him but at the same time he was treated as the first responsible person in any problems and calamities.

It is a general understanding that a Deshmukh administered all the villages under a Pargana. But it was not a mandatory rule.

Some times a particular Deshmukh was allotted few villages of one Pargana and few of the other Pargana. In such cases, the bifurcation was easily possible because these villages were separated in groups by making different sub divisions like Karyat or Tarf of that Pargana.

So, these Deshmukh were more particularly administrators of a sub division of a Pargana and Mamla like a Tarf or a Karyat and not of a total Pargana. Off course, many times they were also administrating a total Pargana.

If a Deshmukh had three sons then his Vatan might be distributed in three parts and naturally the villages under his command were divided accordingly. Considering the contemporary situations it was quite obvious because these Deshmukh were holding an inherited Vatan.

Many times a Deshmukh used to sale or mortgage his Vatan in parts.

So a Pargana was automatically divided in to different Tarf, Karyat, Sammat, or Tapa.

There were many such subdivisions made in the Maratha province that were continued since centuries together and were existed since Islamic rules.

For the example the sub divisions of few Pargana along with the names of respective Deshmukh stated as follows. (119)

Pargana	**Sub divisions**	**Villages**	**Deshmukh**
Supe	Haveli Tarf	42	Kate
	Baramati Tarf	21	Kate
	Saswad Karyat	10	Jagtap
Indapur	- Nil -	84	Bhosale
Chakan	- Nil -	64	Kadu
Sirval	- Nil -	40	Nigade

Pune	Haveli	82	Shirole
	Sandas Budruk	29	Shirole
	Sandas Khurd	20	Shirole
	Karhepathar	43	Shirole
	Nirthadi	37	Shirole
	Patas	43	Shirole
	Karyat Maval (36)	18	Paygude
		18	Karanjavane
Pavan Maval	Shinde Tarf	37	Shinde
	Ghare Tarf	43	Ghare
Poud Khore	Girhe Tarf	40	Dalvi (old) Dhamle
	Tamhankhore	11	Khodage (old) Dhamale
	Korbarase	28	Dalvi (old) Dhamale
Rohid Khore	Bhor Tarf	22	Jedhe
	Utroli Tarf	20	Khopade

It has been observed that very few occasions, this post had been honored to a lady. In such case she was called as 'Deshmukheen' (omeceKeeCe).

A letter pertaining to Adilshahi rule dated A. D. 1610, states the names of Appaji Farjand Malharji Deshmukh and Vitthal Kaydeau Deshkulkarni.
Interestingly, it also states the name of a lady Deshmukh and called her as Tukaiji 'Deshmukheen'
Original Marathi words are
keâeuevecee jepeßee Deeheepee Heâpeo ceunejpee omeceKe Je lekeâeFpee omeceKeeCe heee emejJeue Je ceekeâoce keâmeye cepekeâj leee eJe"ue keâeÙeoT oMekeâuekeâCee heee ceeej (cepekeâj – emejJeue) .. (120)

Another post appointed to assist Deshmukh was called as 'Deshkulkarni' (oMekeâuekeâCee). He was also an inherited Vatandar.

The Vatan of Deshkulkarni has been referred historical documents as 'Deshkulakarnya' (oMekeâuekeâCÙe) and this Vatan is generally offered inheritably.
Islamic Sultanates did not create this post. References state that it was existed since 11th century during the reign of Hindu kingdom. Desh was province newly created in Yadav Kingdom. This person should have been assisting Deshgramakute.
A reference state that the post named as 'Deshpande' was in existence in 12th and 13th century.
In Karnataka region he was called as 'Nadkarani' or 'Nadgaouda' (vee[keâjCee).
(In Kannad language, Desh is called as Nadu).
These Deshpande or Deshkulkarni were allotted fertile Inam lands as inherited properties that were not taxable.

Deshkulkarni was also referred as 'Deshpande' (oMehee[).

It has been observed that during 16th and early 17th centuries, he was generally referred as Deshkulkarni. But particularly in late 17th century, and henceforth in 18th century, he was referred as Deshpande.

This change has been observed during the reign of Shivaji Maharaj.

He was appointed as the custodian of the records. His job was to maintain the accounts of the revenue collections. He was responsible to keep proper accounts of the profits and losses of the revenue income especially gained from agriculture of the Pargana and regularly submit the same to the Jahgirdar or Mukasdar of that Pargana. He was also helping Deshmukh in the administration.

But it is observed that a Deshpande or Deshkulkarni was sometimes allotted the villages of many different Tarf or Karyat. Such Vatan was also called as 'Miras' (ecejeme). The person holding this Miras was called as 'Mirasi' (ecejemee - ecejeMee) or 'Mirasdar' (ecejemeoej).

A letter dated A. D. 1656 sent by Shivaji Maharaj to the Deshmukh Paygude and Karanjavane Tarf, and also to Mokdam, Kulkarni, and residents of the Karyat Maval Tarf, states that Moro Vitthal Honap Deshkulkarni approached and requested that his father had a Mirasi of Deshkulkarni for following villages of total seven Tarf of Pune Pargana as follows (121)

Tarf Dehe Haveli 82
Tarf Kadepathar Dehe 43
Tarf Sandas Khurd Dehe 20
Tarf Nirthadi Dehe 20
Tarf Karyat Maval Dehe 26
Tarf Patas Dehe 43
Tarf Sandas Budruk Dehe 29

Original Marathi script is

jepeßee eMeJeepeejepe meenye .. .. leeene (lejHeâ neÙe) heeÙeie[Je keâpeJeCe (keâjpeeJeCe) oMeceKe Je ceekeâoce Je keâuekeâCee Je jÙeeve keâÙeele ceeJeU Øeele heCe meee elemee meyeve DeeueHeâ ceeuece oevele ceeje eJeúue nevehe omekeâuekeâjCee keâÙeele cepekeâj npej ÙeTve Deeheuee nkeâekeâle peenej keâuee keâe Deeheue Jee[ueeÛee ecejemee oMekeâuekeâjCee leHeâ heCe 7 eyelehemeeue

leHeâ on nJeuee 82
leHeâ keâ[he"ej on 43
leHeâ mee[me Keo on 20
leHeâ evejLe[e on 37
leHeâ keâÙeele ceeJeU on 26
leHeâ heešme on 43
leHeâ mee[me yeõkeâ on 29

It has been observed that sometimes a Marathi word 'Vrutti' (Jeòee) was also used for a Vatan or a Miras.

A letter or ' Vruttipatra' dated A. D. 1704 sent by Shivaji Maharaj (of Kolhapur throne, son of Chatrapati Rajaram) states that Ramchandra Nilkantha Bhadanekar has been allotted following posts as 'Vrutti' and also has been allotted a village as an 'Inam'.

Inam and Vruttipatra

Deshkulkarnya of Tarf Sonavale Prant Bhivandi, Tarf Khedebare, and Tarf Ajire

Sardeshmukhi of Tape Salsi and Tape Khareatan

Inam of village Mouja Muradpur of Tape Devrukh in Prant Rajapur

Original Marathi words are

Fveece Je Jeòeehe$e

jeceÛeõ veeuekeâ" YeeoCekeâj

leHeâ meeveeJeU Øeele eYeJe[e

leHeâ Ke[yeej

leHeâ Deepej Ùee ceneueeÛe oMekeâuekeâCÙe

leHeâ meeUmee mejoMeceKee

lehe KeejheešCe mejoMeceKee

lehe o®Ke Øeele jepeehej ceepe cejeohej Fveece (122)

Deshmukh, Deshpande, or Deshkulkarni, all were Marathi words derived from original Sanskrit words, but even during the Islamic rules, these names were not continued and not changed as per Islamic tradition. Also these names were often used in the official administrative language and writings, but interestingly, the plurals of these words were made according to the Arabic or Persian grammar and also used in the writings as follows.

Marathi singular - Deshmukh, Deshpande, Deshkulkarni

Marathi plurals - Deshmukh, Deshpande, Deshkulkarni

Islamic plurals - Deshmukhan, Deshpandiyan, Deshkulkarniyan

Administrators of a village

In 16th and 17th and even 18th centuries, four chief persons conducted administration of any village having the status of either a Mouja or a Kasba.

The main officer was called as 'Patil' (heeŠeue).

During Yadav times, he was called as 'Gramkut' («eecekeâŠ).

But a similar post was in existence before Yadav times, during the reign of Parmar kings (A. D. 974 to 1052) called as 'Pattalik' (heóueekeâ). It might be possible that the words Patil and Patel were derived from this Sanskrit word Pattalik. **(123)**

But during 16th and 17th century, 'Patil' has been often referred in the historical documents as 'Mokdam' (ceekeâoce).

This word has been derived from original Arabic word 'Mukaddam' (cekeâÖce) that means a leader or chief.

In historical documents the Vatan of Mokdam or Patil was also referred in Marathi documents as 'Patilki ' (heeŠeuekeâe) or 'Mokdami' (ceekeâocee).

He was appointed as the custodian or the collector of levies and taxes, mainly agricultural tax of the village.

His first duty was to increase the farming activity and ensure growth in the revenue income of that village.

He had to appoint farmers (Called as 'Kul' keâU) for the cultivation of barren lands of the village. He had to look after that these farmers were cultivating in proper time on those lands and also collect levies in the decided proportions from them after the crops were fully harvested.

Many times due to the wars and battles, entire territory would become barren. Villagers and farmers had to suffer heavy losses.

The farmers were running away from the villages or permanently migrating to some other place. In such situations, Patil had to recall the farmers back in the village. He had to assure and encourage them for their stability. To appoint new 'Kul' on the barren lands vacated by the former 'Kul' and get these lands under fresh cultivation was also his responsibility.

If Patil were found not conducting their duties properly, Deshmukh of the Pargana was entitled to ask explanation from them. If they were found guilty, then they had to suffer heavy punishments from the ruling government.

If the expected levy or taxes were not collected, then Patil had to pay the difference from his own pocket. He had to draw heavy loans for the same and sometimes he had to either mortgage or sale his 'Vatan' to fulfill such penalties.

So, virtually Patil was supposed to be a king of the village but at the same time he was held the first responsible person in any problems and calamities.

Another post appointed to assist Patil was called as 'Kulkarni' (keâueekeâCee).

> In historical documents the Vatan of Kulkarni has been referred in Marathi as 'Kulkarnya' (keâueekeâCÙe)

Kulkarni was responsible for keeping records and updates about the farmers and their farmlands. He was maintaining the accounts of the revenue collection received from such lands given for farming to various farmers or Kul.

He was also supposed to help Mokdam or Patil in the administration. There were other two posts usually appointed for the village administration.

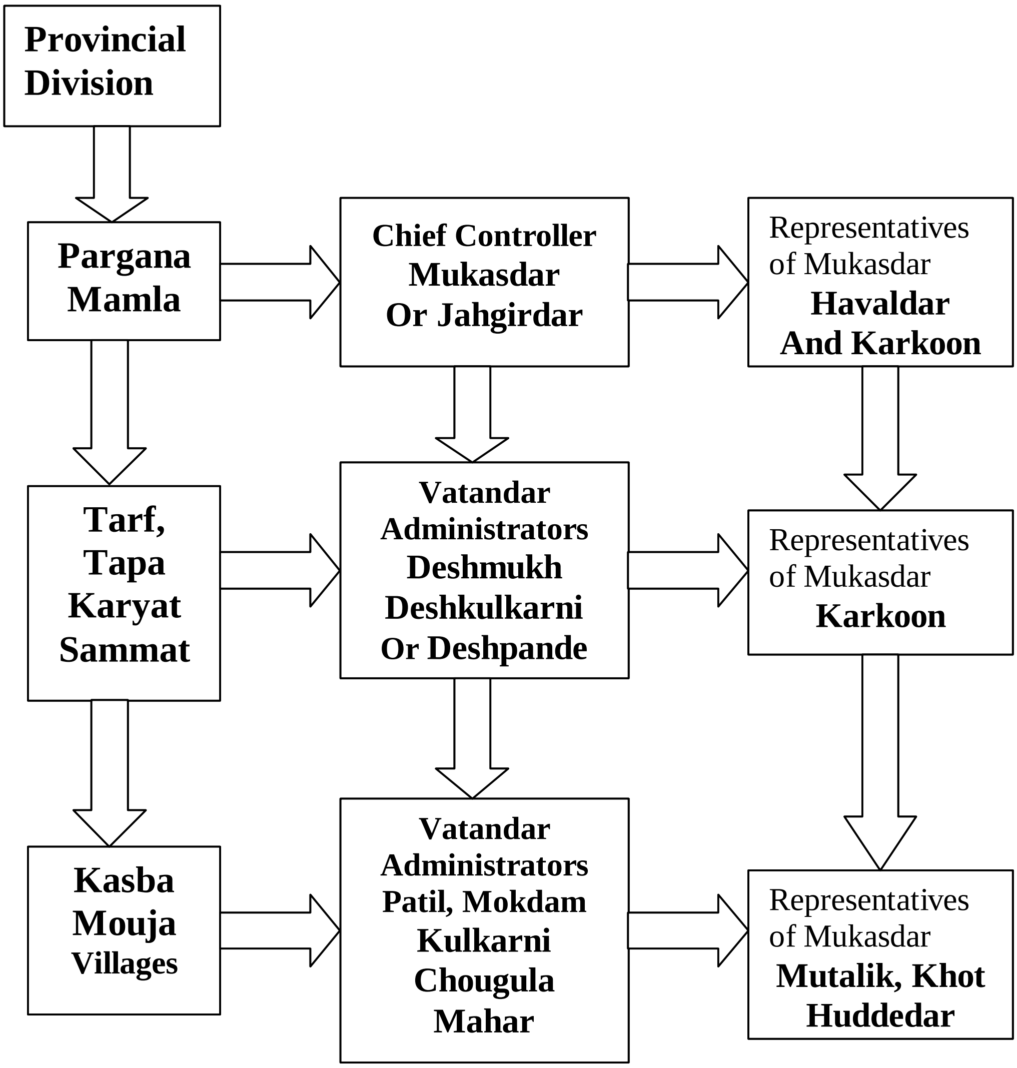
‘Chougula’ (Ûeeieuee) was helping Patil in the work of collecting the taxes.

‘Mahar’ (cenej), who was responsible for guarding the village and also for protecting village boundaries. But Mahar was not treated as the administrator. Instead he was incorporated as one of the Balute of that village.

Both of them were inherited Vatandar.

Patil, Kulkarni, Chougula and Mahar were getting some 'Inam' lands from the ruling government, in the form of remuneration for doing their duties on which no levy or tax was collected. Income of those lands was entirely given towards such remunerations. In addition, they were getting articles and services as per decided ratios from the Balute of that village. Mahar, being a Balute, was also getting some food grains from the farmers.

Structure of Administration During Adilshahi rule


Provincial Division
Pargana Mamla
Chief Controller Mukasdar Or Jahgirdar
Representatives of Mukasdar Havaldar And Karkoon
Tarf, Tapa Karyat Sammat
Vatandar Administrators Deshmukh Deshkulkarni Or Deshpande
Representatives of Mukasdar Karkoon
Kasba Mouja Villages
Vatandar Administrators Patil, Mokdam Kulkarni Chougula Mahar
Representatives of Mukasdar Mutalik, Khot Huddedar

Administrators of Maratha Empire

Reformations made by Chatrapati Shivaji Maharaj

Shivaji Maharaj seated himself on the throne of Maratha Empire in A. D. 1674 and declared himself as the first Chatrapati of Maratha Empire. But before that, he made a reformation in the administrative system and made many suitable changes.

To look after the Empire properly, the tradition of appointing eight ministers under the rule of the Chatrapati, called as 'Ashta Pradhan', was established by Chatrapati Shivaji Maharaj and followed by the next Chatrapati in succession.

These post were named as,

1. Pant Pradhan (hele ØeOeeve) - Prime Minister
   Formerly called as Peshwa (heMeJee)
2. Pant Amatya (hele DeceelÙe) - Revenue Minister
   Formerly called as Majmudar (cepeceOej)
3. Pant Sachiv (hele meeÛeJe) - Minister for Royal Administration
   Formerly called as Surnis (mejveeme)
4. Mantri (ce$ee) - Minister for local affairs
5. Senapati (meveehelee) - Defense Minister
   Formerly called as Sarnobat (mejveeyele)
6. Sumant (mecele) - Minister for external affairs
7. Nyayadheesh (vÙeeÙeeOeeMe) - Chief Justice or Attorney General
8. Panditrao (hee[lejeJe) - Minister for religious affairs

Chatrapati Rajaram added one more Minister named as Pant Pratinidhi (hele ØeeleeveOee) to this list, who was supposed to be the representative of the Chatrapati that means in absence of the Chatrapati, his orders were to be followed as the orders issued by Chatrapati.

Another important change that happened was the reformation in administrative language. Shivaji Maharaj also ruled out the Arabic and Persian words and scripts from the administration and started a new tradition of using alternate Sanskrit based Marathi words and scripts.

On behalf of Shivaji Maharaj, Raghunathpant Hanamante prepared a 'Kosh' or dictionary of such alternate words.

This book is known as 'Rajyavyavahar Kosh' (jepÙeJÙeJenej keâes<e).

Rajyavyavahar Kosh suggested many alternate words, especially for the use in the administrative language and scripts.

It has been observed that only few of them were virtually adopted in practice. But many of these changes lasted long till the end of Maratha Empire. (124)

For example,

Former word in practice	**Newly suggested**
Pargana	**Prant**
Subhedar	**Deshadhikari**
Havaldar	**Adhikari**
Karkoon	**Deshlekhak**
Huddedar	**Lekhak**
Havaldar (Killedar) of a fort	**Mudradhari**

Apart form these changes; no major reformations were made in the administrators.

Especially, statuses and names of the administrators of Pargana like Deshmukh and Deshpande and of villages like Patil and Kulkarni were remained unchanged.

Reformations made by Chatrapati & Peshwa during 18th century

In 17th century, before the reign of Shivaji Maharaj, though the Islamic Sultanates were ruling the kingdom, being inherited Vatandar many strong Deshmukh of different Pargana were permanently established in the province. Though Shivaji Maharaj ruled out the system of 'Vatandari' and never offered any new Vatan, he could not dismiss the traditional Vatandar.

Still, he did not offered any Vatan of any provincial division in his rule. Even he did not entertain his closed relatives.

But unfortunately, this change was not lasted long more than 30 years. Since A.D. 1789, during the Mughal expedition made on Swarajya by Badshaha Aurangjeb, to ensure the loyalty towards Maratha Empire, Chatrapati Rajaram Maharaj again started allotting Vatan to his Sardar.

Chatrapati Shahu Maharaj continued same tradition in early 18th century. He had to continue such Vatan formerly denied by Shivaji Maharaj but allotted by Chatrapati Rajaram Maharaj.

A letter dated November 8th A. D. 1718, of allotment of a Vatan given by Chatrapati Shahu Maharaj to Pilajirao Ganojirao Shirke.
It is along letter and the concerned wording has been stated below for the reference.
It states that Suryarao Surve was ruling at Prabanvali. His daughter married to Pilajirao Shirke and on the request of Suryarao Surve the Vatan of Deshmukh of Mamla Dabhol that includes 720 villages of Hamjabad alias Gade and Jafarabad alias Khed, Kasba and Dabhol harbor was allotted to Pilajirao Shirke by Adilshaha. Shivaji Maharaj arranged a marriage of his daughter named Rajkunwar to Ganoji, son of Pilajirao Shirke. Hence Pilajirao requested Shivaji Maharaj to re allot the Vatan f Deshmukh of Dabhol to him but Shivaji Maharaj said that there is no system of allotting any Vatan in Maratha kingdom; still considering your efforts and also being the closed relative he will allot the said Vatan to the son of Rajkunwar. Soon Rajkunwar had a son named Pilaji to whom Chatrapati Rajaram Maharaj allotted the Deshmukh Vatan of Dabhol. Chatrapati Shahu Maharaj, with a thought that the promise given by Chatrapati Shivaji Maharaj should be honored and the Vatan allotted by Chatrapati Kaka (Rajaram) Maharaj should also be honored, continued the Deshmukh Vatan to Pilajirao Ganojirao Shirke.
Original Marathi wording is
#ee$eÙe keâueeJeleme ßeejepee Meen Ú$ehelee mJeecee ÙeeCee jepeßee eheueepeejeJe eyeve ieCeepeejeJe emekeâ oMeceKe ceeceue oeYeeue Ùeemee eoue Jeleveheh$e Ùeme pe .. .. .. oeYeeueÛee omeceKee oneÙe oleHeâe Ùekeâ ncepeeyeeo Gheâ ie[eJeueeÙele Je Ùekeâ peeHeâjeyeeo Gheâ Ke[eJeueeÙele Ùekeâve meeleme Jeeme on (ieeJe ekeâJee Ke[e) Je keâmeyee Je yeoj oeYeeue ceeceue ceceve cemleHeâeyeeo ÙeLeeue omeceKee Jeleve.. .. .. ekeâlekeâ Je<e Deceevele Demelee meÙeepeejeJe meJe ØeYeeveJeuee nele lÙeeCee Deeheuee uekeâe jee eheueepeejeT emekeâ Ùeeme oTve meeFjkeâ keâuee leJne .. heeleMene cenjyeeve neTve oMeceKee Jeleve (oeYeeU) ceÑnecele keâue .. eheueepeejeT Ùeemee jepeßee mJeeceevee (eMeJeepee cenejepe) meeFjekeâ keâuee .. Ú$ehelee Leejue mJeeceevee Deeheuee uekeâe jepekeâJejyeeF ieCeepeejeÙeeme (emekeâ) eouee .. eheueepeejeÙeevee Depe keâuee keâe ceeceue oeYeeueÛe oMeceKeeÛe Jeleve DeoueeMeeneve DeeheCeeme ceÑnecele keâue le Jeleve Deeheue DeeheCeeme oTve ÛeeueJeeJe lÙeeJe¤ve jepeßee mJeeceeve Dee%ee keâuee keâe Deeheue jepÙeele Jeleve ÅeeJeÙeeÛee o[keâ veene hejle lecne mJeeceekeâeÙe keâue Je meeÙejekeâne lecnemee peeuee leje eÛejpeeJe jepekeâJejyeeFme he$e neFue leJne n omeceKee Jeleve DeeheCe oT ..(Ú$ehelee jepeejece mJeecee Ùeevee) oeYeeueÛe omeceKeeÛe Jeleve ieCeepee jepe Ùeeme eoue .. mJeeceeme Leejue keâueemeJeemee mJeeceeÛe (Ú$ehelee eMeJeepee cenejepe) JeÛeve ØeeleheeueeJe Je keâueemeJeemee jepeßee keâekeâe mJeeceeÛe (Ú$ehelee jepeejece cenejepe) ole ØeeleheeueCe keâjeJe n DeielÙe Jee[ueeÛe ÛeeueJeeJe nne DeielÙe cnCeve lecneJeje (eheueepeejeT ieCeepeejeT emekeâ) mJeecee keâheeue neTve ceeceue oeYeeueÛe oMeceKeeÛe Jeleve lecnemeÛe yeneue keâue Deme .. (125)

During 18th century, this system of allotting Vatan was so much stretched that, apart form all the usual Vatandar even common people started demanding the inherited Vatan, Miras, or Vrutti, for the small works or jobs.

In 18th century, Maratha Empire was spread over a vast territory of Indian province, which Mughal ruled in 17th century. Thus many large provinces called as 'Mughal Subha' and 'Sarkar' were brought under the possession of Maratha Empire.

Hence to keep proper control on these provinces, and also to keep good administration, the old 'Jahagirdari' system was transformed and adopted with little changes by Maratha rulers on the basis of Mughal system of 'Mansabdari' on much larger scale. It was called as 'Saranjami' (mejpeece-mejpeecee) system.

Thus a new concept called as 'Saranjamshahi' (mejpeeceMeene) or 'Saranjamdari' (mejpeeceoeje) was introduced in Maratha Empire.

Saranjam (mejpeece) is a Persian word, literally mean as materials, useful things but in this context it is t be understood as a portion of land or province.
'Saranjamdar' (mejpeeceoej) means a person holding this province'

Though it was based upon the administrative concept of 'Mansabdari', many changes were made while reformation of this new concept. Peshwa Madhavrao and Nana Phadnis made this concept more clear and workable.

Intensions behind this new system were quite reasonable. In the sense, if a very large province was given as a Jahagir to a strong and resourceful Sardar along with all the rights of administration and collection of the revenue income, he would able to raise and maintain a strong army with him and always would ready to help to government at the time of wars or calamities. He also could manage the law and order in his territory and do the needful for its prosperity.

In return, he was supposed to pay some share of the said income to the government. By this system, Maratha Chatrapati and Peshwa could manage such a large expanse of Maratha Empire.

By accepting this system, Maratha rulers virtually gained and successfully retained the possession of almost all the Indian Territory.

However, they lost the central command. Mughal Emperors always kept their strong check on their Manasbdar and Jagirdar, which Maratha rulers could not. Eventually these Saranjamdar became quite independent and acted like the kings of their provinces. Fortunately, they never thought of ending the rules of Chatrapati and Peshwa at any critical moment.

> In England, all the Saranjamdar succeeded in ending the central rule of the King and established a parliamentary system but the Maratha Saranjamdar always tried to save the central power from the British attacks to their utmost capacity.
> This is the basic difference between the British and Maratha mentalities, which reflects the faith of Maratha Sardars and Saranjamdar on the Chatrapati and Peshwa.

Particularly, in late 18th and early 19th centuries, growth in accordance with the status wise classification of the villages was not remained in force. Conversions of a Mouja village into a Kasba were not done often. Instead, subordinate Sardars of these Saranjamdar, started developing their hometown Mouja villages like Kasba cities.

Though there were few changes made in the overall administrative systems of Maratha province, even till the end of 18th century, all the old systems of village administration were continued as they were in the past, only with the exceptions like few large cities like Pune and Satara being Shahar.

Especially for the large cities treated as 'Shahar', two new posts were formed to conduct local administration.

One was called as 'Kotwal' (keâesleJeeue).

> A post of Kotwal was existed in the Mughal rule and he was appointed for the administration of Shahar. **(126)**

During Maratha rules, Kotwal was also doing the same duties alike Kotwal of Mughal cities. His duty was to keep control on the city, provide protection from the thieves and looters, and also make justices of the major offences.

The other officer introduced for the collection of taxes was called as 'Kamavisdar' (keâceeeJemeoej).

> ‘Kamavis’ keâceeJeeme is a Marathi word corrupted from original Persian word keâceeeJeMe ‘Kamawish’, which means gain, profit or advantage. Colloquially it was understood as the collection of the revenues or taxes.

Kamavisdar was particularly appointed for the collection of revenues. Generally this post appears in the contemporary historical documents of late 18th century. It is a general opinion that a Kamavisdar was appointed for the larger cities and Shahar but it has been observed that a Kamavisdar was also appointed for the Mojua villages. He was only allowed to collect the revenues but was not allowed to make justice in primary offences.

> A letter dated A. D. 1777 sent to Pandurang Trimbak Kamavisdar of Mouja Pimpalas Tarf Korhale states that Ramaji Mahadev Mokdam (Patil) of the villages was formerly doing justices in all the disputes regarding houses, (common) walls, easements, drainages, and lands of the village and also collecting the revenues. Now, the new Kamavisdar (Pandurang Trimbak) has started dealing all these disputes without giving any information to the Mokdam. He also not allowing Mokdam to receive back the expenses made for the village and also provokes him from taking the legitimate official shares of grains from the villagers. Moreover a person named Bhagvant Ramaji Vatukar also interfers in this works. Kamavisdar has also retained the balance amount to be given to Ramaji Mahadev Mokdam. Last year, strict orders regarding these injustices were also sent to the Kamavisdar but it is observed that he ignored the orders. Hence, this letter orders Pandurang Trimbak Kamavisdar not to interfere in the works of the Mokdam and also immediately give back his balance amount with interest, which is pending with Bhagwat Ramaji.
>
> Original Marathi wording is
>
> Hee[jie e$eyekeâ keâceeeJemeoej ceepe eheheUme leHeâ keâeNneU eocele Oee[e ceunej Ùeeme he$e keâe jecepee ceneoJe ceekeâoce ceepe cepekeâj ÙeeCee npej ÙeTve eJeoele keâue keâe ieeJeele keâeCeeme lej oCe leCe Deiej keâeCeeÛee eYele Je heveeU Je ceeje Je peeiee DeeOekeâ Gcee ÙeeÛee keâepeÙee Demeue lee heMepeeheemeve ceveeme DeeCeeJeÙeeÛee Deecnekeâ[Ûeeuele Deen lÙeeme neuee keâceeeJemeoej peeiÙeepeiÙeeÛe ekeâlekeâ Kešue ceveeme DeeCeleele Deecneme ekeâceehe keâUe ole veene Je ieeJeKeÛeeÛee veceCekeâ mejkeâejeleve Deen Je jÙeleeheemeeve oeCe KeÛeeÛe lelee lÙeeÛee ieeJeKeÛe Deecne heJeeheemeve keâjlee lÙeeØeceeCe keâceeeJemeoej keâ® ole veene Je YeieJele jeceepee yeškeâj ÛeeUkeâÛeeU keâejleele Je Ùeepekeâ[yeekeâe Deecnekeâ[keâceeeJeme ceepe cepekeâjÛee nelee le JeUÛee Deen lÙeepeeJeeMe meeueieomlee leekeâeohe$e ieuee hejle Jemeue ole veenele ÙeeJeMee leekeâeo peeuee heeenpe cnCeeve lÙeepeJe¤ve n he$e meeoj keâue Deme lejeieeJeele peeieepeiee Je lej oCe leCe Je keâepeÙee ceveeme DeeCeCe Je ieeJeKeÛe veceCekeâØeceeCe lee heMepeeheemeve jecepee ceneoJe keâjele Deeue Deenle lÙeeØeceeCe lÙeeÛe n keâjleeue lecne veJeeve eokeâle keâejlee le ve keâjCe lecne peceeyeoe keâ¤ve Jemeue lele peeCe Jejkeâ[heMepeeØeceeCe ÙeeÛe n keâjleeue YeieJele jeceepee Ùeepekeâ[yeekeâeÛee SJepe ÙeCe lÙeeme leekeâeo keâ¤ve JÙeepemeOee Jemeue keâ¤ve Ùeepekeâ[oCe cnCeeve (127)

The above letter indicates two facts. Firstly, Mokdam of the village was traditionally collecting the revenue collection and also making justices of the offences and complaints of lands, lanes, and houses.

Secondly, a post 'Kamavisdar' was newly appointed for the villages and the duty of the collection of revenues was removed from the Mokdam. But the Kamavisdar or his assistants appointed for that of village were only allowed to keep watch and collect the revenue collections.

It may be said that a Kamavisdar was doing the same job that a former Havaldar and Karkoon were doing in the Pargana and smaller sections.

Generally, a Kamavisdar appointed for a large kasba or a Shahar was entrusted one Peth of the Shahar but sometimes it has been observed that he had to shoulder the responsibility of two or more Peth.

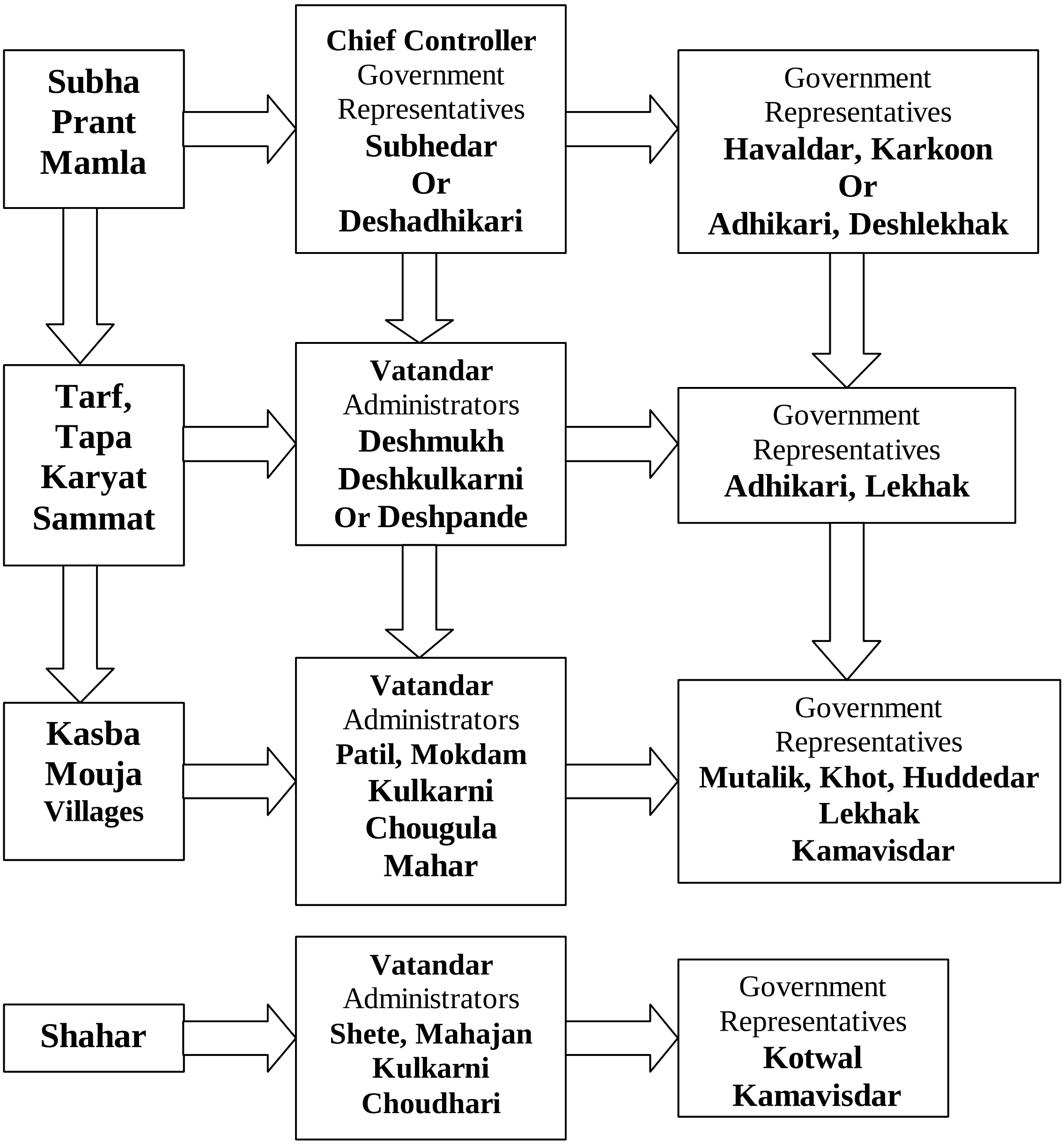
Similarly, it is also observed that the a Shetya appointed for a Bajatpeth of Kasba or Mouja village had been offered more rights and facilities than a Shetya appointed for any Peth of Shahar.

It is observed that the Shetya of Peth Sadashiv at Kasba Vamori had more such rights and honors than the Shetya of Peth Shukrawar of Pune city.

It was a fact that, Shetya of Peth Shukrawar was looking after only the Peth, since no weekly Bajar was conducted in any Peth of Shahar. Similarly there were other officers like Kotwal and Kamavisdar for the help and advice available for Shetya of a Peth established in large kasba and Shahar, whereas, Shetya of Bajarpeth of Kasba Wamori was looking after Bajarpeth and also weekly Bajar of the Peth. Except Mokdam, no other officer was available for his help. Hence, his responsibilities were more than that of a Shetya of Peth Shukrawar of Pune.

After many reformations, the Maratha systems of administrations were finalized in 18th century and followed till the end of the Maratha rule.

Structure of Administration During Maratha rule


Subha Prant Mamla
Chief Controller Government Representatives Subhedar Or Deshadhikari
Government Representatives Havaldar, Karkoon Or Adhikari, Deshlekhak
Tarf, Tapa Karyat Sammat
Vatandar Administrators Deshmukh Deshkulkarni Or Deshpande
Government Representatives Adhikari, Lekhak
Kasba Mouja Villages
Vatandar Administrators Patil, Mokdam Kulkarni Chougula Mahar
Government Representatives Mutalik, Khot, Huddedar Lekhak Kamavisdar
Shahar
Vatandar Administrators Shete, Mahajan Kulkarni Choudhari
Government Representatives Kotwal Kamavisdar

Summerised observations

Provincial divisions under different rules

Looking towards the system of making provincial divisions during different Hindu and Islamic rules, it can be observed that there were hardly any substantial change made by these rulers. The system of dividing the province of the kingdom was almost very similsr to each other.

In fact, there was no change observed, during Islamic and also Maratha rules, in the categories of Kasba and smaller villages except the change in their names. Therefore, the concept of a Village and its administration, both remained unchanged apart from any ruling government.

Hindu Rule			**Islamic Rule**			**Maratha Rule**
Sat vahan	**Rashtra kut**	**Yadav**	**Mughal**	**Adil Shahi**	**Nizam Shahi**	**Maratha**
Janapad			**Suba**			
Rashtra	**Rashtra**	**Desh**	**Sarkar**		**Sammat**	
Aahar	**Vishya**	**Vishay Mandal**	**Pargana Mamla**	**Pargana Mamla**	**Pargana Mamla**	**Subha Prant Mamla**
Vishya	**Bhukti**	**Kampana**	**Tarf Tapa Karyat Sammat**	**Tarf Tapa Karyat Sammat**	**Tarf Tapa Karyat**	**Tarf Tapa Karyat Sammat**
Pathak	**Nagar**	**Nagar**	**Shahar**	**Shahar**	**Shahar**	**Shahar**
Nagar		**Kharvat**	**Kasba**	**Kasba**	**Kasba**	**Kasba**
Gram	**Gram**	**Gram**	**Mouja**	**Mouja**	**Mouja**	**Mouja**
			Majara	**Majara**	**Majara**	**Majara**

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Chapter - 3

Development of a village
Of
Maratha province
During 17th to 18th Centuries

Principle aspects of Maratha town Planning

Influencing factors

Systems of trades and transportation of goods

Majara, Mouja and Kasba villages

Development of a 'Mouja' to a 'Kasba' village

Bajar and Bajarpeth

Transformation of a Kasba into a Shahar

Development of a Shahar in 18th century

A Peth

Principle aspects of Maratha town Planning

It is a general impression in the minds of historians as well as planners that the contemporary rulers and especially Marathas did not adopted a system of town Planning in the Deccan territory.

Two opinions are stated below for confirming this impression expressed by the authors in their respective books. Both books are written on the history of architecture, which the concern students generally refer as authentic references for the study.

1. Mr. Percy Brown, an architectural historian, explained about Deccan cities, particularly the city of Bijapur, in his book as

> 'The trace of these city walls is also an irregular circle over six miles in circumference, and from the citadel in the center, roads radiate to the six city gates, but they follow no direct alignment nor dose there seem to have been any serious attempt at systematic town planning'. (1)

One may differs with this explanation.

An excuse can be granted to Mr. Percy Brown about his above opinion because firstly being a foreigner, he might have an impact of the European systems in his mind, and secondly he had not written in his book anything about Maratha architecture or about their town planning systems. Secondly, while explaining about the Bijapur, he might have compared the European town planning systems with the Deccan city planning. Still his opinion cannot be granted or accepted in totality. Systems and principles of European town planning were much different than Indian town planning. Even different systems were adopted in the northern and southern Indian territories.

2. Mr. M. S. Mate expressed his opinions in his book as

> 'There dose not seem to have been anything which we may call town planning in the sense of a regulation of the laying of streets, building of houses etc. No plan was drawn up for the growth of a town or a city, as such no question of its scrupulous observation arises. **.. ..** ' No attempt is made here to apply modern criteria of town planning to towns two hundred years or more old. (2)

One may also differs with the views expressed by Mr. M. S. Mate for many reasons.

When it has been observed that in Maratha province, the basic system of village planning remained unchanged for centuries together, one should not ignore the subject by just saying that no system was adopted there, which may be called as town planning. Though the master plans of the cities developed by Maratha rulers are not available, which can be shown today as the documented evidence, the possibility of the preparation of any conceptual planning, that can be called as the master plan in today's context for the growth of any city, cannot be casually ruled out that easily.

Maratha rulers also adopted a system of town planning in their provinces with different principles, which may not be matching to the principles of town planning adopted by the other parts of the continent.

But before going in these details, one should refer again the opinions narrated in the same book about these principles.

The author expressed his conclusions as follows. (3)

> Were there any principles that governed the growth of the town? Yes.
> These principles can be enumerated as under.
>
> **Defence**
>
> The primary need of all the settlements in those times with extremely unsettled conditions was the need of defense. For this purpose town walls were erected and maintained and narrow streets and closely set houses – that obtained in all old cities – built. In the event of attack the latter are easier to defend.
>
> **Watersupply**
>
> Government took care to ensure water supply to all places through financial aids to rich persons who undertook charitable works; and at places like Poona and Satara itself constructed systems for the supply of fresh water.
>
> **Social Systems**
>
> Society was divided rigidly into casts, at least in the civil life, though it was considered a costly luxury on the military campaigns. A caste wise and professional division of localities was also made as shown by the order of the Peshwa Nanasaheb quoted above.
>
> (Reference for this comment is given in this book as Ref. No. 8 - Wad diary of Peshwa Balaji Bajirao, on page 212) (4)

Hygene
Stone paved streets and underground drainages (see sanitary arrangements) shown some awareness of the need of cleanliness, sanitation, and hygiene.

One may again differ with all these conclusions called as the principles of Maratha town planning.

These criteria can be called as the amenities that were provided by the ruler for the betterment of any town but cannot be stated as the principles that governed the growth of any town.

The author has given the examples of villages like, Raigad fort, Satara, Nasik, Toke, and Anandvalli near Nasik, of which,

Raigad fort cannot be referred as a good example of a city because it was established for a specific purpose, that is, only enable to occupy the houses of administrators and colony of soldiers of a small army battalion, serving and assisting the residence and office of Chatrapati Shivaji Maharaj. It was also restricted within the area of the fort ramparts. One cannot think that Chatrapati Shivaji Maharaj ever intended to establish a prosperous town there because from the point of security and defense this arrangement was never suitable. His intension was only to create a royal ambiance that should enhance the dignity of Maratha Chatrapati and should be suitable and workable for the establishment of the capital place of the Maratha Empire.

Other places like Toke and Anandvalli were never called as good towns having prospects of developing like Shahar in future. So such examples cannot be considered as the of the growing Maratha towns because it can be easily observed that these villages never reached to a status of a Shahar in future.

Nasik and Satara were important cities of Maratha province. Of which, Nasik had a long history. Till A. D. 1755, it was not included in Maratha Empire. But it was treated as a Holy place since centuries ago and its development was made on the banks of river Godavari. Still, its graph of development was not different than any of the contemporary cities of the province.

Even the system of town planning adopted for this city was matching to the other contemporary villages or cities that were developed on the banks of river.

Whereas around A. D. 1718, Chatrapati Shahu Maharaj newly established Satara city being a capital of Maratha Empire in the shelter and at the foot of Satara fort (now called as Ajinkyatara).

A scrupulous observation of the systems of town planning adopted in the development of these cities, and also of the Pune city, which was simultaneously developed with the same system, can provide a good substance and evidences for the detailed study of the Maratha systems of town planning.

So, opinions about these conclusions are narrated as under.

DEFENCE

Regarding the first principle stated above as Defense, opinions about the growth of any town that happened by building town walls around its perimeter are put below.

In the history, no example of a town that grew only because it was enclosed within a strong fortification can be found. Definitely, such city or town walls were particularly built being protective elements considering its defense but many times these town walls were restricting the physical growth.

In fact, many important towns of the Maratha province could grow in 18th century, because either they had no city walls or their expanse was made in the outside areas of these walls.

Few examples are stated henceforth to support this fact.

Nasik was a Kasba village but already prospered like a Shahar when incorporated in Maratha Empire in the middle of 18th century. Being a holly place, Peshwa Nanasaheb made many developments there and also provided good amenities to the city but never thought to build a city wall around it.

Satara, being established as a 'Shahar' in early 18th century and it was the capital city of Maratha Empire. But Chatrapati Shahu Maharaj never built a wall around the city.

Even the expanse of Pune city made in late 18th century was only possible because it was not enclosed within a city wall. Around A.D. 1759, Peshwa Nanasaheb did made an effort to build a wall towards the eastern side of Pune on the bank of Nagazari stream but Peshwa Madhavrao did not execute this incomplete work in future and never attempted to enclose Pune city by building fortification on all the directions. Due to this decision, he could successfully expand the city beyond Nagazari by establishing Nagesh Peth and Bhavani Peth and also on the southwestern side by establishing Sadashiv Peth.

Kasba Baramati was enclosed within a city wall in early 17th century. In early 18th century, Maratha rulers developed it but instead of expanding it by demolishing the existing old wall, they preferred to establish a new larger cluster on the opposite bank of the river and enclosed it within newly built city wall. If the original walls were not built around the old Kasba village it could have been developed along the boundaries of the old village.

Peshwa Madhavrao incorporated Kasba Solapur in the Maratha Empire around A.D. 1770 and decided to expand the city by adding about 73 acres of land under the new expanse. For that he had to demolish the old city wall. He built a new segment of city wall beyond this new extension and also built a new city gate called as 'Tuljapur Ves'.

An enclosing wall built in A.D. 1765 around a small village named Mouja Hivare, near Saswad, is still in existence. At the same time, a Bajarpeth was also established there outside this wall. But in later period, due to the limitations of this boundary wall, this village could not expand. The Bajarpeth also could not survive in future that would have been added to the principal village like a prospered cluster.

Since 10th century, Kolhapur city was treated as a holly place, rather a large temple cluster called as 'Dakshin Kashi' was established there. It was also a trade center. Naturally it was already enclosed within walls. By repairing and rebuilding the old city wall, around A.D. 1782, Chatrapati of Kolhapur throne sifted their capital from fort Panhala to Kolhapur city. The expanse of the old enclosure was large and sufficient to accommodate all the needs of the settlements for establishment of a capital.

Still, Chatrapati established six independent Peth outside this wall to encourage new settlements but neither extended the original city wall to incorporate this new area nor demolished the initial wall. He also did not built another wall to enclose this newly added city area.

Even Mughal did not execute the system of building additional enclosures as per the expanse of any city. Ahemad Nizamshaha established Ahemadnagar city in A.D. 1494 but till early 17th century, which had no enclosure walls. Mughal Sardar Sarjakhan built a wall around this city along with 11 gates (Ves) in A.D. 1631. Then in future nine Peth were established around the city outside this wall. But no ruler built another protecting city wall around this new expanse.

Therefore the concept of building a town wall should not be accepted as a principle of Maratha town planning.

WATER SUPPLY

Definitely, people were not migrating to any town only because good amenities like water supply and drainage were provided.

The availability of water may be accepted as a factor for establishment of any village but it cannot be accepted as a principle for its growth because, majority of the villages and cities of Maratha province were grew without having any artificial water supply by aqueducts, provided by the rulers. Rather the rulers provided such type of water supply to very few cities. It must be noted that all these cities were treated as the principle places that had a status of a capital city.

In Deccan, Nizamshaha Sultanate introduced this system during 16th century in Ahemadnagar city. In future, about 15 such aqueducts were brought in this city.

Mughal rulers also introduced artificial water supply to Aurangabad city in 17th century.

But Maratha rulers never commonly provided such aqueducts in Maratha villages, though having a status of Kasba village and also to towns and cities.

Cities like Pune and Satara and Kolhapur were availing the water supply made through such aqueducts.

Around A. D. 1715, Chatrapati Shahu Maharaj built an aqueduct in Satara Shahar for providing water supply.

Around A. D. 1757, Peshwa Balaji Bajirao built an aqueduct for providing water supply to Pune city.

Around A. D. 1792 an aqueduct was built for providing water supply to Mahalaxmi temple Kolhapur.

Except these cities, all the other big cities of Maratha province were not availing such amenity. Still their growth was never restricted.

It was an ancient practice, to establish any human settlement near a water source, which also adopted in the Deccan by Marathas.

During 16th century and even before that, main occupation of the majority population was farming and these farms were spread around the main village. It is also observed that the villages were generally settled on the bank or nearer to a river or any water stream.

But it was not a mandatory rule. Farming was mainly depending upon the rainfall and cultivation was on the lakes and wells.

People were mainly approaching to any village because a good facility and encouragement were offered for the agriculture and cultivation of the lands.

Government used to encourage people for digging wells at their lands as well as also funding for creating public water lakes and reservoirs.

These lakes were called in Marathi as 'Gav Tale' (ieeJe leU)

Many times, the local Jahgirdar also built large lakes for the use of the villages. Even Peshwa also built and encouraged his Sardars to develop many such lakes at different places where natural water sources were not available to suffice the daily need of the villagers.

A unique example of building such lake can be observed at village Wagholi, situated about 20 K. m. from Pune, on Ahemadnagar raod.

Chatrapati Shahu Maharaj entrusted this village to Sardar Pilji Jadhavrao as a Jahagir.

Even Jadhavrao family was conducting its administration being Patil or Mokdam of Wagholi since old days. Around A. D. 1722, he built a new lake near existing Shiva temple (Wyaghreshwar) to provide permanent water source for the village.

A letter or order (Called as 'Aadnyapatra' in Marathi) given to Jadhav brothers states that Peshwa Bajirao (I) ordered to allot a piece of land to them measuring 30 Bigha for developing a garden near this lake on Sharvan Shuddha 7 of Shake 1644, which also states that a large lake was built that permantly solved the problem of water scarcity of the village. This lake still in existence and also used by the village.

Original Marathi wording is

Dee%eehe$e mecemlejepekeâeÙeOejOej eJeÕeemeeveOee jepeßee yeepeeejeG hee[le ØeOeeve leee eheueepee peeOeJe Je meYeepee peeOeJe eyeve Ûeeieepee peeOeJe heešeue evececeekeâoce ceepe Jeeleeuee leHeâ nJeuee Øeele heCe meee meve meueeme DeMejeve ceÙee Je DeueHeâ ceepe cepekeâjeÛe cekeâecee lecne ÙeGve eJevelee keâuee keâe DeeheCe ieeJe peJeUe veJeeve leU peeiee heeneve yeeOeue Leej leU peeue ieeJeeme heeCee veJnle le peeue leUpeJeUe yeeie keâjeJeÙeeÛee Gceo Oejele Deenele .. lecneme yeeie keâjeJeÙeemee ceepe cepekeâj velevee Fveece peceeve yeeie keâjeJeÙeeÛee eyele 30 mLeU enieCeeceeUe ßee JeeleÕejeÛe heOÛeceme Fveece eoune (5)

Examples of building village lakes, either by the Jahgirdar or by the villagers can be observed in majority of villages situated in Konkan especially situated near sea.

Another such village lake can be observed in a small village named Muoja 'Vijaydurg' situated near a Maratha Sea-fort Vijaydurg, in Sindhudurga district.

Fort Vijaydurg is existed since 12th century. During middle of 17th century, Chatrapati Shivaji Maharaj totally renovated it and offered additional naval base to Maratha Navy. Then it was under the rule of Sardar Kanhoji Angre and his successors till A. D. 1754.

Around A. D. 1763, Peshwa Madhavrao appointed Sardar Anandrao Dhulap as the chief of Maratha navy. Around A. D. 1765, he built his Wada nearby the fort and also built a large lake adjacent to his Wada, specifically for the village when he converted an existing small Wadi nearby this fort in to a Mouja and named it as village Vijaydurg.

> Unfortunately, no historical documents are yet available to prove this fact but this legend exists since last two centuries. This lake still in existence and also used by the village.

It has been observed that these two villages remained Mouja maintaining same old size and expanse for two centuries. By providing water source, they were never developed in to Kasba villages.

Therefore providing water supply either through aqueducts or through building lakes and wells should not be considered as a principle of its growth.

HYGINE

Almost all the villages, Mouja or Kasba, were not availing any underground drainage system. Similarly, provision of good drainage system was also not that commonly made in all the cities. But due to which, their growth was not restricted.

> Particularly in Pune city, Peshwa Madhavrao provided underground sewerage and covered road gutters around A. D. 1768, but before that Pune had developed very nicely under the rules of Peshwa Balaji Bajirao.

So, this conclusion cannot be accepted as the principle of the growth of any city.

SOCIAL SYSTEM

It must be stated that, people were not approaching to any city because cast wise divisions were made and practiced there. Caste wise and professional divisions of localities were never deliberately made in the Maratha province, and which also were not resulted in the growth of any village or town or even a city.

> A Letter written by Peshwa Nanasaheb, quoted as reference no. 8 in this book (Maratha Architecture) dose not say that Peshwa encouraged the cast wise or profession wise divisions in Pune city.
>
> It only indicates that the people of different casts, having varied professions and businesses were accumulated together mainly in Peth Budhawar and Peth Raviwar of Pune. Original matter of this letter is as follows.
>
> Peshwa Balaji Bajirao gave a contract letter in A.D. 1747 to Naro Appaji Who was in service of the new Kamavisdar named Shivaram Krushna of these two Peth named Aditwar and Budhawar, for the collection of government taxes levied on the residents.

This contract states that there were many traders and artisans related to the construction activity were residing in these two Peth. All of them were 'Khum' but called as 'Karkhandar' and 'Uktekari (Maktekari). It means they were not just laborers but doing their works on big scale. The names stated in this order are, Beldar, Kumbhar, Dagadwale, Gavandi, Chunewale, Veetwale, Lonari and Lohar. It is also stated that they were residing in groups; that is there were more than one houses of each cast and type of artisans or traders.

The tax had been levied for 'each' Chool' (cooking stove placed in the kitchen) of each cast or type' (oj Keceeme oj Ûeueeme ®heÙe)

That means, if many families of same cast were residing in a single house, the tax would be levied not for that single house but on each of such family.

Original Marathi wording is

keâjejveecee he" DeeeoleJeej Je he" yeOeJeej keâmeye heCe ÙeLeeue yeueoej Je keâYeej Je oie[Jeeue Je Gòeâkeâje ieJe[e Je ÛeveJeeue Je JeešJeeue Je ueeCeeje Je ueenej Jeiej keâejKeeveoej ueekeâ oj Keceeme oj Ûeueeme ®heÙe 3 leeve ®heÙe Øeee heóe keâjej keâuee Deme lejeÛee šehe he"Ûee keâejkeâve Je jepeßee epeJeepee ieCeMe Ùeepekeâ[eue keâejkeâve eceUeve lÙeeJee lÙeeÛee Jemeue jepeßee ÙeeCee mejkeâejele heeJelee keâjeJee .. ÙeCeØeceeCe keâjejveecee euenve eouee Deme leene veeje Deehheepee eoccele eMeJejece keâ<Ce Keepeiee (6)

This reference dose no indicates a fact that colonies were settled in these Peth by considering their casts. Rather it states that many artisans and traders were accumulated together in these areas apart from their casts.

People were mainly approaching to any town because it was providing a good occupation, trade, business, and also monetary support for their lives.

An old and convenient system that successfully worked out for centuries in the Maratha village was the division wise settlement of farmers and professionals. In any village, the settlement was divided in two categories called as 'Mujeri' (Colony of farmers) and 'Mohatarfa' (Colony of Balute and traders).

Even in any Bajarpeth also, 'Khum' and traders making same types of occupations or businesses were centralized together in different colonies. But all these divisions were not made according to their casts.

Hence, the factors responsible for the growth of any village or town should not be restricted only to the defense, water supply, hygiene conditions, and cast wise divisional settlements.

These factors may be considered as amenities and not the principles.

It also should not be concluded that Maratha rulers didn't know about good town planning and never implemented and systematic efforts for the same.

Therefore, these aspects should not be considered as the principles of Maratha town planning.

Instead, there were other factors that always resulted in the growth of any village and to some extent, may be called as the principles of Maratha town planning. Therefore, these factors should be understood before going in details of the development of any village.

Factors responsible for the growth of a village

During 16th and 17th centuries, growth of any village, particularly of Maratha province, was made through converting its status.

All these villages were categorized in five different statuses that were respectively called as 'Wadi' (Jee[e), 'Majara' (cepeje), 'Mouja' (ceepee), 'Kasba' (keâmeyee) and 'Shahar' (Menj).

The smallest category of the village was called as Wadi and Majara villages. Wadi villages were incorporated in the nearby Mouja villages. Or Majara villages, by incorporating nearby Wadis were independently developed to achieve a status of a separate Mouja village. During 18th century, such developments were observed at few places.

The Mouja was transformed into a Kasba and a Kasba was ultimately transformed into a Shahar. For that the system of establishing one or more Bajarpeth around the city was followed.

Categories and classification of these villages were made by following specific rules that were depending upon the statuses of the mercantile facilities provided to the villages. Small villages were dependent upon the local artisans and businessmen called as Balute and weekly Bazaar, whereas the large villages like Kasba villages were provided separate Bajarpeth.

Let one should understand the categories and availability of mercantile facilities provided for these villages.

Type	Status	Mercantile Facilities
Wadi	Small Sub section of Mouja	Balute Dependent on weekly Day Bajar of Mouja
Majara	Sub section of Mouja Or Separate small village	Balute Dependent on weekly Day Bajar of Mouja
Mouja	Main village	Balute Weekly Day Bajar
Kasba	Larger village Headquarter of Pargana Tarf, Karyat or Sammat	One or more Bajarpeth Weekly Day Bajar and Sometimes, daily Day Bajar was conducted

Initial status of any village was called as 'Mouja'. Its main occupation of the villagers was farming and agriculture. Officers like Patil and Deshmukh were taking special efforts to increase this activity and farmers were invited for cultivating the vacant lands. Generally, a day Bajar was conducted on a particular day of the week in this Mouja.

Next ascending status was called as 'Kasba', which was usually a principle village of a Pargana. It always had one or more Bajarpeth along with a day Bajar on a particular day of the week. So in Kasba, both the activities, farming and trades were simultaneously conducted that were collecting good revenues and levies.

Next ascending status was called as 'Shahar', which was usually a principle city of the province. It always had many Bajarpeth along with residential colonies. It was always flourished and prospered city and collecting fine revenues. Farming activity was very less; rather it was conducted in the nearby Mouja and Majara villages and not in the Shahar.

Therefore, the growth of any town is based on three aspects that can be considered as the principle aspects of the growth of any village from a small Majara to a prosperous Shahar or town.

1. Growth in the agricultural status of a village

The population of any village was consisting mainly the farmers because main occupation of the people was farming and agriculture.

The farmers were called as 'Mujariya' (cepeejeÙe) or 'Setakari' (melekeâje) but colloquially they were known as 'Kul' (keâU).

Others were called as Balute, who were artisans and businessmen, either producing household and usable goods and farming equipments or providing services needed for the living.

Normally, except few Inam lands, all the lands of the provinces were owned by the central government and the farmers were appointed as the caretakers. They were doing the farming and agriculture on the lands allotted to them by the government and in return, some share of the crops had to be given to the government towards levy. Some share had to be given to Balute for bartering theirs goods and services and small shares were given to the village administrators like Patil, Kulkarni. Thus any farmer had to give almost half of the crops towards this taxation. From the remaining crops, he used to keep major share for himself and was selling the balance crops for availing cash required for fulfilling the needs of his family.

Generally out of 100 % of this income, 30 % of the agriculture income was to be levied to government, which was fixed on percentage basic.

About 70 % share was remaining with the farmer, of which some share was bartered with the Balute of the villages like Potters, Blacksmiths, Carpenters, and Oilmen etc. and a small share was to be given to the Vatandar towards their specific rights. But both these shares were not depending on percentage basic.

A farmer had to keep a large share with himself towards the yearly requirement of his family. Thus he could sale only remaining share of the agriculture income to the traders for availing cash currency.

Now if the farmer could generate more agriculture income, he would gain more profits because the bartering with the Balute was not depending upon the percentage basic. It was more depending on the needs of his family and that were not changing according to the income from the farms.

Similarly, the shares to be given to the Vatandar were also fixed and also not changing according to the income from the farms. Thus a farmer producing more agriculture income was always in profits, and could sale more shares to the traders. There was no restriction on the holding of lands by a farmer. If the farmer had sufficient manpower and capacity to produce more agriculture from the allotted lands, government used to allot more such lands to a farmer only with the intension that he would give maximum levy.

Any Mouja village that had plenty of fertile land around it and also the capacity of producing mare agriculture income used to be focused by the government. Patil of that village and Deshmukh of that Pargana were also enthusiastically taking interests and doing more efforts in developing such villages by appointing new Kul and also providing them more lands and equipments and even offering concessions in critical situations like famines or warfare. Therefore, such villages were treated as agricultural assets.

A Day Bajar was always arranged in all these Mouja villages by which, farmers would fulfill the daily needs essential for their living. Thus, the Mouja villages were supposed to be the self-sufficient villages. Therefore, growth in the agricultural status of a village was ultimately leading in the physical growth of that village. In Maratha province, generally all the villages were categorized as Mouja village of which, very few were transforming into Kasba villages.

There was a possibility that looking to the maximum agricultural potentiality of a Mouja village, the Patil and the Deshmukh were interested that the government would offer such villages to them as 'Inam' and after getting such village in their total control, they would start developing it with more efforts.

2. Growth in the trades and occupations of the town

The important factor necessary to achieve growth of any village was its capacity of holding large trading activity.

For that it was necessary that such village should have a permanent Bajarpeth, which could provide sufficient spaces for the shops and godowns of the wholesale traders. Also, such village should have easy accessibility and it should also be situated near the trade routes.

Examples can be stated of the villages like Kalyan, Cheul, and Dabhol that were important harbors on the western costal region of Konkan territory. These harbors were existed since 2nd century B. C. that is from Satavahan rule and even up to 17th century were famous as the chief trading destinations.

Also the villages like Junnar, Pune, Karhad, Kolhapur, and Sangamner situated on the upper province called as Desh, on the eastern side of Sahyadri mountain ranges, were also existed since 4th century A. D. and were famous for their trading potentials.

All these villages were interconnected by the trade routes passing through Sahyadri mountain ranges in between Konkan and Desh.

Kalyan was connected to Junnar through Nane Pass.

Cheul was connected to Pune through 2 Ghat routes named as Kumbha and Bor.

Dabhol was connected to Karhad through Kumbharli Ghat route and to Satara through Amboli Gaht route.

Kolhapur was connected to the southern Konkan area through 4 Ghat routes named as Amba, Bavada, Anuskura, and Phonda.

Since centuries, these routes did major trades, due to which, all the above stated villages were gradually grew as the chief trading destinations of Maratha province and large Bajarpeth were permanently established there.

Normally, any town that were generating the revenue incomes from the agriculture and also from the trades were treated as important cities of the provinces. Such villages were generally offered a status of a principle village of a Pargana or Mamla that is 'Kasba'. But it was not a mandatory rule.

3. Growth in the revenue collection from the town

The other factor responsible for the growth of any village was having potential of conducting manufacturing activities that would generate good occupational incomes.

Generally, units or factories of manufacturing different goods and articles were established at such important principle villages.

> During Satavahan rules, and even before that, Thane city was famous for clothing. In Kalyan city, mainly manufacturing activities of clothing, wooden crafts and articles, and also of gold and silver ornaments were done on large scale. Both were good harbors conducting international trades. (6)
>
> During Yadav rules, Cheul was famous for the finest silk clothing, and Thana was famous for velvet clothing. Both were good harbors conducting international trades. Paithan was famous for the cotton, silk, and other types of clothing having finest brocaded works with gold and silver linings. (7)

It was not a mandatory rule that a city having large and important Bajarpeth also should have some manufacturing activity. This activity was much depending upon the easy availability of raw material and also suitable climatic conditions. But it was true that when both the activities, trades and manufacturing, were conducted in any city, that city was generating largest revenue income to the government, which was much more than the villages generating incomes from agricultural and trades.

Though the agricultural income of such city was not more, the revenue income from trades and manufacturing was much more that the other Kasba cities. For conducting both these activities more Bajarpeth were essentially established in these cities. Traders were often approaching there for wholesale trades. Such cities were offering prosperity to the nation and hence, were offered a status of a principle village of a state or Sarkar that is 'Shahar'.

The growth of any village or town was mainly depending upon these aspects. But there were other two aspects that were responsible and also governing the growth of any village. Those should be called as the influencing factors.

Influencing factors

It has been observed in the history of town planning that the development of any village or city was much depending upon the wish, support, and vigor of the contemporary political rulers.

Their likings towards novelty and attitude, and also towards making something exclusive, ultimately led to prosper their provinces.

From Egyptians to Romans and from Indians to Islamic, almost all rulers were mainly responsible for the development of their provinces.

Particularly in Maharashtra, during 16th, 17th, and 18th centuries, two main influences, political, and religious, were responsible for the growth of any city. Of which, political influence was playing a major role.

Another factor may be treated as an influence, was the types of manufacturing goods and articles and also it's trading, but this factor was mainly depending upon the political patronage and assurance of its safety.

Political influence

Since B. C. 2nd century to A. D. 13th century, Hindu emperors honestly developed many towns and cities in entire Indian territory.

These cities were called as 'Nagar'. Many of them were the capital cities of different kingdoms.

During 16th and 17th centuries, Nizamshahi Sultanates and Adilshahi Sultanates, both were enthusiastic in establishing new cities and developing the villages. Maratha rulers were not apart and away from this principle, but they mainly developed existing villages.

17th century onwards, Maratha Chatrapati, Shivaji Maharaj and Shahu Maharaj and then their followers like Peshwa and other Sardars were very enthusiastic towards the developments. Their powerful wish to make something exclusive was mainly responsible for the development of Maratha territory.

The types of the villages and cities have been categorized below, which importance, and growths, were mainly governed by the political influences.

1. The hometowns of either Vatandar or Jahgirdar

   In Maratha province, a prominent and chief village of a Pargana and of a Tarf or Tapa or Karyat was generally treated as Kasba village. Usually Jahgirdar of that Pargana or Deshmukh of that Tarf were stationed there.

2. Villages situated near the thoroughfares or on the main trade routes.

   Many large Kasba villages like Kalyan, Junnar, Pune, Kolhapur, Karhad, always had large trading centers and many Bajarpeth and also were treated politically important

   Generally, Mouja villages though small in size, but established on main district roads on the junctions of two or three roads, from which diversions were leading to some other villages always had a small Bajarpeth or trade center. Villages like 'Peth' on Pune Nasik road, and 'Peth (Islampur) on Pune Kolhapur road had mercantile importance.

   Villages, small in size but situated near any hill pass were treated as important check posts of that portion.

3. Villages, having Mouja statuses but were situated on the ways that were leading to the ground fort and hill forts and also near sea forts.

   Villages like Chakan, Shirval, Miraj, Malegaon, were situated nearby a ground fort. Normally, a small trade center was established there.

   Many villages were situated at the foot of a hill fort. Though they were treated as Mouja villages, a Bajarpeth was always established in these villages and the revenue income collected from that Bajarpeth was used for the maintenance of that fort. This Bajarpeth was also useful for the people staying inside the fort.

   Villages situated in Konkan like Malvan, Vijaydurga, Harne, Jaigad, Devgad, etc. were treated important being near to the sea forts. Though they had not a Kasba status, a permanent Bajarpeth was generally established in these villages. Also a weekly day Bajar was regularly conducted on a particular day. All were treated as politically important being nearby or abutting these military stations.

4. Villages having political importance

Cities or Towns having a status of Shahar, being the chief town of the province or Jahagir and also could be treated as capital city.

Fort Raigad was a capital place of Maratha Kingdom, which was neither a village nor a city. But it had a supreme political status in 17th century.

Cities treated as Shahar, were very few. During 17th century, Ahemadnagar and Aurangabad, of Mughal province and during 18th century, Satara, Kolhapur and Pune, of Maratha province had gained a capital status.

All these villages could be developed because of the patronage, support, and protection given by the political leaders. Therefore, any village that rapidly developed always had a strong backing of the government.

In the northern Indian Territory, the Islamic rulers always practiced the process of establishing new cities or towns.

Even in Deccan, Sultanates like Adilshahi and Nizamshahi were also enthusiastic to form and establish new cities.

During the rule of Nizamshaha, in A.D. 1494, a sizeable city was established by Ahemad Nizamshaha and named as Ahemadnagar.

In late 16th century, Ibrahim Adilshaha (II) established a larger city named Nauraspura near to the capital city Bijapur.

Between A.D. 1636 and 1644, Aurangajeb established a city near a small village called as Khadaki and named it as Aurangabad.

Apart from these cities, Islamic rulers and their Sardars changed the existing names of many villages or cities by their own names.

This tradition was implemented particularly in Deccan when they captured and incorporated the province under their rule.

Particularly in Maratha province, such example can be rarely found of the establishment of totally new village by any Maratha ruler and also by his name except Shahar Satara.

Satara Shahar or city, which Chatrapati Shahu Maharaj established around A. D. 1715 below Satara fort, may be considered as an example of a totally new establishment because, no small Mouja village was in existence there that was converted in to a Kasba. Secondly, it was directly established as a city or Shahar being capital of Maratha Empire. But except this city, none other village was newly settled in Maratha rule.

Sometimes its name appears in historical documents as 'Shahunagar' but Chatrapati Shahu Maharaj never named it alike. People called it as Shahunagar.

Sometimes, only political influence was responsible for changing the status of a village.

For example,

Wai was a Kasba city since 17th century. But it had no mercantile or religious influence. During middle of 18th century, it was honored as a Jahagir to Sardar Raste. He virtually expanded this village almost double than the existed. But it was totally occupying residential housing.

Small villages like Sangali, Jamkhindi, Ichalkaranji were also could grew because of the political patronage of Sardar Patwardhan and Sardar Ghorpade.

Junnar had a status of a chief town of a Nizamshahi Sammat during 16th century. It gained a status of a Shahar being the chief place of Sarkar in 17th century. It was also a prominent trade center. But in 18th century, former communication through Nane Ghat (Pass) was not continued as a new pass called as 'Malshej Ghat' was developed in the vicinity. Till that time, the mercantile activities of Junnar were also reduced and its political status was also demoted. A nearby old Kasba town named 'Pune' was developed very fast by Peshwa, which became headquarter of the Maratha Empire in future. And hence, the political mportance of 'Sarkar' Junnar was also reduced. During late 18th century, status of Junnar remained only as a principal village of Prant Junnar.

Kasba Saswad was treated as headquarter of Saswad Karyat of Supe Pargana during 16th, 17th and also in 18th centuries. But it was not that developed till early 18th century. This village was also not allotted as a Jahagir to any political ersonality. During middle of 18th century, Sardar Purandere, being Deshkulkarni of Saswad Karyat, built his huge mansions there and also developed it by established a new residential sector nearby.

Both the changes in the original statuses of both these villages were merely happened only due to political influence.

Religious influences

The other influencing factor was the religious importance of village. These villages were not politically important but since centuries, having main temples Hindu deities, they had gained religious importance being the holy places.

Villages like Nasik, Pandharpur, Tuljapur, Kolhapur, Jejuri, Chaphal, etc. were treated as auspicious due to its religious importance.

But many small villages like Alandi, Dehu, Shivathar, etc. were also gained important being home places of the Saints.

During 16th and early 17th centuries, almost all these villages were under Islamic rules.

Hindu people had to pay heavy taxes for visiting these places still the devotees in large numbers were often visiting such places.

In spite of any support and encouragement from any political ruler or leader, these places were growing totally by the support of common people.

Since middle of 17th century, Shivaji Maharaj specially paid attention in protecting and developing some important auspicious villages, those he incorporated in Maratha kingdom.

But during 18th century, almost all the places situated in Maratha Empire, having important temples of the Hindu deities, were freed from the Islamic burdens, and were developed either by Peshwa or by Maratha Sardars.

It can also be observed that, though the status of a village was maintained as a Mouja or Kasba for centuries together, it was treated as the important village of the province only because it had some or other status like political, mercantile, occupational, or religious.

It should also be understood that the social, cultural, religious and of course, commercial and mercantile status of that village was increased because the political leaders were providing the required amenities and were doing this job with enthusiasm.

Some of these or many times all of these influencing factors were responsible for governing the growth of a village. But sometimes, no such factor was influencing the village but it grew only because of the enthusiasm of the Jahgirdar. During late 18th century, this effect was significantly observed. Maratha rulers never felt a need of establishing totally new cities because the process of status wise transformation of the small villages into larger village was always in practice. Therefore it should be understood that the first principle aspect of Maratha system of town planning was mainly based upon the transformation of existing small village into a larger village.

Systems of trades and transportation of the goods

In 16th, 17th and also in 18th centuries, generally, there were two types of trades wholesale and retail and these trades of goods were depending upon the systems of supply and transportation.

For the transportation of large quantity of goods, generally supplied on wholesale basis, to different Bajarpeth of the Kasba and Shahar, separate fleets and troops of transporters were carrying these goods on large scale to the required destinations on behalf of the traders. These transporting contractors were generally called as 'Vanajari' (JeCepeeje - Jepeeje).

But to convey the goods to the retail customers, especially to the day Bajar of the villages, traders had to travel themselves along with the goods and materials. Even sometimes, the traders carrying smaller quantities of such god were traveling themselves without appointing any transport contractor.

All these trade and transport activities were routed through roads and thoroughfares.

Two types of the roads were indicated in the contemporary documents as follows (8)

1. Main roads were called in Marathi as 'Ubha Marg' (GYee ceeie).
2. Other small roads were called in Marathi as 'Aad Marg' (Dee[ceeie).

Maratha province was not plain and leveled alike northern Indian Territory and also incorporating large and wide sections of Sahyadri mountain ranges, of which Sahaydri mountain range was a prime and important route for the trades between Konkan and Desh.

Similarly, there were also many routes that were crossing mountain ranges. These ways were called in Marathi as 'Ghat' (Ieeš) or 'Dang' ([eie).

'Dang' is Hindustani word that means ' a peak or summit of a hill'.
'Ghat and 'Dang', both words also means as 'the wild, hilly, and ascending track along the mountain ranges.

At many places such ways were very narrow in width and difficult to pass. Sometimes they were naturally existed and at some places were artificially created. These ways were called in Marathi as 'Khind' (eKe[).

> A noting in the form of an 'Akhbar' written as per the instructions of Aurangjeb indicates that about 360 such Khind or 'Ghat' were existed during 17th century, of which 65 were wide enough for passing the army along with elephants and camels. That means a large army could easily make its way through the mountain ranges. It also indicates that these routes were also useful for the traders and transporters of wholesale goods because, plenty of bullocks and horses loaded with the bags could make an easy way through these routes. (9)

The roads especially passing through mountain ranges and also at some places through the narrow passes or 'Khind' were called in Marathi as 'Ghat Marg' (Ieeš ceeie).

Maratha province was divided into two parts, on the either sides of Sahyadri mountain range. Its western side province was called as Konkan and eastern side province was called as Desh. Naturally, many 'Ghat Marg' were specially built in these ranges for the convenience of the traders and transporters.

> A noting states that in 18th century there were 135 such Ghat Marg were existed in Sahyadri mountain ranges. (10)
>
> Another noting made in 17th century, indicates that about 64 such Ghat Marg were existed in the Sahyadri mountain ranges, which were particularly used as a link between Konkan and Desh provinces. It also indicates that 25 such Ghat starting from Kondaibari Ghat and up to Bor Ghat, and 39 Ghats starting from Savashni Ghat up to Tulkut Ghat, were existed. (11)
>
> Kondaibari Ghat was a link between Surat (in Gujrath state) Navpur, and Dhule (in Maharashtra state).
>
> Savashani Ghat is situated on the border of Konkan and Poud Khore near Telbaila village.
>
> Exact location of Tulkut Ghat is not traceable.
>
> About 18 such Ghat Marg existed during 17th century, particularly used as a link between Konkan and Desh provinces are indicated in three different maps, which may provide their correct locations. (12)
>
> A table given below indicating the main routes used for such trades, passing in between the destination places, and through the Ghat Marg used to cross Sahyadri mountain ranges may elaborate this aspect more clearly.

From North to South direction

Starting destination Of Konkan	Name of Ghat Marg	Ending destination Of Desh
1. Ganadevi – Chikhali	Rahude Ghat	Vani
2. Ramnagar – Peth	Mahaje Ghat	Dindori*
3. Kalyan – Peth	Mahaje Ghat	Dindori
4. Kalyan	Thal Ghat	Nasik
5. Kalyan	Malshej Ghat	Junnar*
4. Kalyan	Nane Ghat	Junnar
6. Panvel, Ashtami – Pali	Bor Ghat	Pune*
(Bor Ghat is now commonly recognized as 'Khandala Ghat')		
7. Cheul – Ashtami	Kumbha Ghat	Pune
8. Rajpuri (Danda) – Mahad	Varandh Ghat	Bhor*
9. Cheul - Mahad	Par Ghat	Wai
10. Dabhol, Khed, Chiplun	Amboli Ghat	Satara
(Amboli Ghat joining Satara and Dabhol is not in use as the route towards this Ghat has been disappeared in the backwater of Koyana Dam)		
11. Dabhol, Chiplun	Kumbharli Ghat	Karad*
12. Sangameshwar	Tiwara Ghat	Karad
13. Rajapur	Anuskura Ghat	Malkapur* Kolhapur* Karad*
14. Rajapur - Kharepatan	Amba Ghat	Kolhapur*
15. Kanakawali – Kharepatan	Kajirde (Bavada) Ghat	Kolhapur*
16. Kanakawali	Phonda	Kolhapur*
17. Savantwadi	Aambawali (Amboli)	Nesari *
18. Vengurle, Bande,	Ram Ghat	Belgaon*
19. Ponda (Goa)	Tinai Ghat	Belgaon
20. Karwar	Aadvel Ghat	Hubli

This list has been prepared on the basis of the assorted information collected from the above stated references and maps and it indicates only the main Ghat Marg (routes) that were joining Konkan and Desh provinces and commonly used by the traders and also by the armies if required.

(The routes still exists and are now made motorable are indicated by * sign)

Apart from the above listed main Ghat Marg, there were many other passes or Ghat Marg existed in the topmost range of Sahyadri mountain and were joining nearest destinations in between Konan and Desh but were considered as subordinate ways. Now a day it is difficult to trace out their exact locations.

A map of Mose Khore province indicates the locations of Ghat routes called as Dev Ghat, Kumbha Ghat, and Kawalya Ghat, starting from Konkan province and reaching at the top of Mose Khore. **(13)**

A map of Poud Khore province indicates the locations of Ghat routes called as Sava Ghat, Wagjai Ghat, Savashni Ghat, Gadhavlot Ghat, Lendi Ghat, and Tamhini Ghat, all were starting from Konkan province and reaching at the top of Poud Khore. **(14)**

A map of Nane Maval province indicates the locations of Ghat routes called as Hindola Ghat, Paira Ghat, Bor Ghat, and Kurvanda Ghat, all were starting from Konkan province and reaching at the top of Nane Maval. **(15)**

There were also many other passes or Ghat routes existed in the topmost range of Sahyadri and were joining nearest destinations within the mountain ranges.

A map of Jawali province indicates these Ghat routes called as Shewatya Ghat, Madhe Ghat, Gopya Ghat, Kawala Ghat, Dhavalya Ghat, Ranatondi Ghat, Hatlot Ghat, Ganeshdara Ghat, and Nisni Ghat. **(16)**

Few similar documents also indicate the names of the Ghat routes that were existed in 17th century.

A document or a list of such Ghat Marg and provinces made around A. D. 1630, states the names of few such Ghat Marg existed in early 17th century. It also indicates their locations and the destination stations. Interestingly it also indicates the names of the forts nearby these routes. **(17)**

Ghat Malshej, at the top portion of Mad Khore, situated near fort Sihola and Harichdhar (Harishchandra Gad?).

IeeŠ ceeuemepe Ieee ce[KeejeÛe ceeLee ceee ekeâue emeneuee Je njeÛeOej (nej§eõie[?)

Ghat Nana, at the top portion of Tape Kukadnher, situated near fort Jivdhan.

IeeŠ veevee Ieee keâkeâ[vnjÛe ceeLee eveepekeâ ekeâue peeJeOeve

Ghat Chondhamendha, at the top portion of Tape Rajur, situated near fort Ratangad.

IeeŠ Ûee{ece{e jepej Iehe Je JeeCeieeÛe (JeeCeieeJe) ceeLee ceee ekeâue jIeveie[

Borghat, at the top portion of Masruli Khore, situated near forts Madangad, Kurang gad, Bhajgad, and Trimbak etc.

yeejIeeŠ Je DeeJneŠe IeeŠe Je ceme®uee KeejeÛe ceeLee veee (veepekeâ) ekeâue ceoveie[keâjie Je Yeepeie[e$eyekeâ Jeiej

Par Ghat, at the top portion of Jawali, up to which border of Adilshahi province was existed, and villages like Dhom and Wai are situated before the Ghat.

Heej Ieeš peeJeueeÛe ceeLee no FoueMeeF neIee IeešeDeeueekeâ[Oece Je JeF Deeme

Ghat Kawala , reaching at the top of Muthe khore and Kanad Khore.

Ieeš keâeJeuee ce"KeejeÛe ceeLee Je keâeveoKeejeÛe ceeLee

Ghat Sevata, at the top of fort Rajgad, village Sirol is situated before the Ghat.

meJeIee Ieeš jepeie[Ûe ceeLee IeešeDeeueekeâ[emejeue Deeme

Kumbha Ghat, and Dev Ghat, both at the top of Muthe khore.

keâYee Ieeš ce"KeejeÛe ceeLee oJeIeeš Ûeeoe

Hirdi Ghat reaching to Ashtami, at the top of Muthe khore.

Dee°cee enj[eÛee Ieeš ce"KeejeÛe ceeLee

Ghat Gadhavlot, Ghat Tailabaila, and Ghat Sava, at the top of Poud Khore, Pawan Maval and Korbarse Tarf (of Poud Khore).

Ieeš iee{e (iee{Je) ueeš Ieueyeuee Je meeJee hee[Keej Je heeve (heJeve) ceeJeue keâejyeejmeÛe ceeLee

Similar document also indicate the names of the Ghat routes that were existed in 18th century.

A letter dated 11th March 1730 states the names of Ghat Marg as follows.
Bor Ghat, Tal Ghat Ghoti, Raj Ghat (Savala), Kavala Ghat,
Gadhavlot Ghat, Tailabaila Ghat, Nana Ghat,
Chondhamendha Ghat, and Malsej Ghat. **(18)**

Many other small Ghat Marg or passes were also existed that were joining two nearest destinations within the Sahyadri mountain ranges on the upper plateau called as Desh. They were shorter in lengths and low in gradient as compared with the Ghat routes joining Konkan and Desh provinces.

Three Ghat routes situated very near to each other called as Bapdev Ghat, Dive Ghat, and Chota Borghat were joining Pune and Saswad. **(19)**

Salpa Ghat was joining Saswad, Jejuri and Satara.

Dudhebabi Ghat was joining Phaltan and Dahivadi.

Similarly, two Ghat routes, not shown in the above map, called as Katraj Ghat and Khandala (or Khambatki) Ghat are still exist and are in motorable condition. Katraj Ghat might be existed in 17th century but might not be wide enough.

Khambatki Ghat route was not in existence in 17th century. Sardar Raste newly made it during middle of 18th century.

Tough there were several Ghat routes in Maratha province, all were not wide enough to allow heavy transportation. Few of them were very narrow and only allowing pedestrian traffic whereas many of them were little wider to allow medium type of traffic. Depending upon the capacity, road gradient, and width, these Ghat routes were categorized in four types as follows.

1. Payvat - (heeÙeJeeš)
   It is a combination of two Marathi words. 'Pay' means foot and 'Vat' means path or way.
   A route very narrow in width and also difficult to widen due to heavy gradient and critical turns. These routes were generally used for the pedestrian traffic and not for the transportation of goods.
2. **Ghodvat** – Ghodevat - (Iee[Jeeš - Iee[Jeeš)
   It is a combination of two Marathi words. 'Ghode' means horses and 'Vat' means path or way.
   A route little wider in width and difficult to widen due critical turns. Hence allowing transportation by horses and bullocks.
3. **Gadevat** - (iee[Jeeš)
   It is a combination of two Marathi words. 'Gade' means horse carts and 'Vat' means path or way.
   Route wider enough in width, and were generally used for the transportation with the help of bullock carts.
4. **Sainyavat -** (mevÙeJeeš)
   It is a combination of two Marathi words. 'Sainya' means army and 'Vat' means path or way.
   Route having sufficient and larger width allowing heavy traffic. This route was generally used for the army movements but was also much useful for the transportation of goods made with the help of bullocks, horses, and carts.

During 16th, 17th, and even 18th century, in Maratha province, generally, the transportation of goods was mainly made with the help of bullocks, horses, and donkeys. Heavy and long distance transportation was made with the help of bullocks.

The people doing this business were called as Vanjari. Generally, they owned large numbers of bullocks and were taking contracts from the traders for carrying the goods. Sometimes they were also trading the goods. Normally an individual had 100 to 1000 numbers of bullocks, but they were traveling in a group that was consisting of the bullocks individually owned by many such transporters. This group was called as 'Tanda' (Iee[e).

These groups were traveling along with their families and also with the armed soldiers. Often, they were avoiding night traveling and were taking halt at such a place where sufficient availability of grass and water for bullocks could be found. That time all the loadings on these bullocks had to be unload. In every morning they had to load again the bullocks and start further traveling. Considering these difficulties, this Tanda could travel maximum of 25 to 30 kilometers per day. (20)

In Maratha province, bullock carts were very rarely used for the transportation of goods. There might be few reasons for not using the carts.

1. Almost all the roads of Maratha province were not asphalted or tarfelted but made with murum filling. Very few roads were plain and wide. All others were narrow and also passing through undulated and unleveled lands having many large and small Ghat routes.
2. Maratha province was full of rivers and small or medium water streams (called as 'Odha' Dee{e in Marathi). Very few bridges were built over the rivers. Generally the rivers of water streams were crossed through running water by finding low heights of water flows.
3. The design of the bullock cart was not alike today's lighter cart, but very heavy in those days. Even the wheels were made from thick solid and one piece of wooden plank and without spokes.
4. It might be difficult to run these heavy carts on such roads.
5. Normally 10 to 12 bullocks were required for pulling a cart.
6. An individual bullock could carry a maximum load of 100 to 120 kilograms. So in comparison, a cart should carry at least a load of (10x120) 1200 kilograms. Which was not possible considering the conditions and gradients of the roads because to pull such a heavy load and also to turn the cart on acute turnings on heavy slopes were practically not that easy. Instead individual bullocks could carry same load without these difficulties.

The traders generally selling the good or grains in the Bajar of nearby villages were also using horses and mainly donkeys for such traveling where the distances were not too far from their original places. But a horse or donkey could not carry the equal loading that a bullock would carry. For the nearest destinations, even manual labor was also used to carry these goods.

These laborers were called as 'Sirbhari' (emejYeeje - a person carrying load on his head), 'Khandekari' or 'Khandadi' (Keeokeâje, Keeoe[e - a person carrying load on his shoulders), and 'Motlekari' (ceešuekeâje - a person carrying a bundle) (21)
Generally it was considered that a horse could carry half a bullock load, a donkey could carry $^{1}/_{3}$ bullock load bullock load, and manual labor could carry ¼ bullock load.

An order for collecting the tax classified these types. It states that the tax should levy as ½ for horse (Nimme), $^1/_3$ for donkey (Tijai) and ¼ (Chouthai) for a manual labor. (22)
Original Marathi words are
Ieee[Ùeeme evece iee{Jeeme eIepeeF KeeOe[eÙeeme ÛeeLeeF

For these trades and transports, quality and safety of all these roads and thoroughfares, had to be maintained by the ruling government because the revenue income collected from such traders and transporters by the way of taxes was another very important aspect of the revenue income of any kingdom.

Such tax was called as 'Jakat'.

Jakat (pekeâele) is an Arabic word means taxes to be paid on the costs of the materials brought inside the boundary of a particular city a Peth.

At important places on these routes, offices or check posts were established. Contemporary documents referred these offices as 'Chouki' (Ûeekeâe) and 'Choutra' (Ûee$ee). But there was a little difference between these two types of offices.

A **Chouki** was treated as a check post where soldiers were appointed for the protection of the traders and transporters. Sometimes, it was also used as a small military station.

Invariably, a Chouki was always established at the important places such as critical turns of the Ghat, junctions of two roads, at the entrance of a Khind, and even on the lonely routes of the jungles at specific intervals, where the passers needed protection and help.

A noting states the establishments of such Chouki on the route passing between Wai Pargana and Rohid Khore through Koral Khind and Dhavala Ghat.
A letter written in A. D. 1685 by Shankaraji Narayan to Krushanaji Dadaji Prabhu Deshpande and Jamnis and appointed soldiers of Mouje Kari, Vadatumbi and Koral Chouki of koral Khind states that the new Chouki should be established at Koral Khind, Dhavala Ghat and Mandhardev Sada (plain land on hilltop) and by keeping a watch, all the news about the enemy should be informed to him.
Original Marathi wording is
jepeceevÙe jepeßee keâ<Ceepee OeOepee ØeYe OMehee[meyeveeme Je peeceveeme evee (evemyeIe) ueekeâ nMece eOee (eOceIe) npejeIe ceepe keâeje Je[Ieyee keâejU Ûeekeâe Ieee jeen[Keej ßee Mekeâjepee veejeÙeCe DeeemeJeeO Gheje

keâejUe eKe[Je {JeUe leeš Je cee{joJeÛee me[e ÙeLeeue peeiee peeiee ÛeekeÙee leeeueve ieeveceeÛee Keyej "Tve keâcekeâmej Keeme yeelecee heeJelee keâjCe (23)

Sometimes, these Chouki was also called as 'Met' (cesš) and the officers in charge or the soldiers were called as 'Metkari' (ceškeâje).

Generally it is observed that being government servants, they had no rights to collect any money or fees from the traders or transporters for the protection. But sometimes such rights were specifically allotted only to few Metkari.

A letter issued by Chandrarao More, chief of Jawali province, for the rights of the protection of Ghat Hatlot and Ghat Parghat states that apart from the Vatandar like Dangi, Pathaki and Hatlote, no other person is allowed to collect Jakat. The officers called as Metkari stationed at Parghat are government servants (Diwanche Chakar) and have not right (to collect fees). Only an officer named as Bahulkar who is a Metkari of village called as 'Gutad' is allowed one Ruke per bullock for 'Rakhavali' (giving protection)
Original Marathi wording is
keâejkeâeoe ÛeõjeG
neleueeš heejleeš
oene leeše Jeleveoej Je [eiee Je helekeâe Je neleueeše neleueeškeâj Ùeeme leešeÛee jKeJeeueeyeoue nkeâ
yeueeme ®keâe keâ¤ve jee (jepe) ÛeõjeG Ùeevee eoune .. Ùee Kejepe pekeâeleeJej keâevneÛee nkeâ veene ceškeâje heejleeše "Jeue le oeJeeveÛe Ûeekeâj lÙeeme nkeâ veene .. ieLee[Ûe ceškeâje yenuekeâj Ùeevee jKeJeeuee keâjeJee Ùeeeveeecel Ùee nj yeuee ®keâe Ùekeâ ÅeeJee (24)

Today, a village called as 'Metgutad' is exists about 8 k. m. away from Panchagani on Panchagani - Mahabaleshwar road. This must be the referred village named as Gutad, and the check post might be called as 'Met' of 'Gutad'. Hence, its name was colloquially established as 'Metgutad'.

Now it is necessary to understand about a '**Choutra**'

'Choutra' (Ûee$ee) is a Marathi word derived from a Hindustani word 'Chouthara' (ÛeeLeje) that means a raised squared platform. In this context it should be understood as 'an office of 'Pansare' or 'an excise or octroi post'.

Normally a Choutra was used as an octroi check post, for the collection of taxes. This check post was generally referred in the contemporary documents as Jakat Choutra'. Generally it was situated on the borders of two provinces. Whereas, Ghat Chouki were definitely placed at both the ends of any Ghat and protection was given to the traders.

There were two types of these 'Jakat Choutra'. One was called as 'Ghat Choutra' and the other was called as 'Bajar Choutra'.

'Ghat Jakat Choutra' was situated generally at the top level of a Ghat route on the border of two provinces, whereas 'Bajar Choutra was situated at the entrance of either any Day Bajar place or any Bajarpeth, depending upon the category of that village.

Many times, such Jakat was also collected on the Choutra placed at the entrance of a provincial boundary where the road is plain and not passing through any Ghat or leading to any Bajarpeth.

Such roads were called as 'Ubha Marg'. Many times, a road passing by a village it was called by the name of that village.

The following noting states the names of such roads as 'Marg Bhare' and Marg Agalambe'.

It is an application dated A. D. 1633, made by Narsingrao Shitole Deshmukh regarding the continuation of his rights for collection of Jakar of the province Mamla Daulatmangal (Bhuleshwar) states that the right has been continued since Nizamshahi rule of colleting Jakar from the Choutra Kasbe Majkur (Daulatmangal), Choutra Lohogau, Choutra Chincholi, Marg Bhare Marg Agalambe, Parinchya, Veer, and Choutra Patas and Rajori. It includes the rights of Ubha Marg, Thalbhareet Thalmod of Meeth (Salt), Bhus (foodgrains), Kirana Bab (other grains and cooking items), Kapad (Clothing), and Bajebab (Etc.)

Ubha Marg means main roads.

Meanings of Marg Bhare and Marg Agalambe should be understood as the roads passing through or nearby villages named as Bhare and Agalambe.

Thal Bhareet means the goods to be unloaded at a place.

Thal Mod means the goods to be loaded for further travel from a place.

Original Marathi wording is
vejemeiejeT emeleeue oMeceKe ceeceue oeueleceieue pekeâelee ceeceue cepekeâje DeeceÛe Ûee$e Deenle Ûee$e keâmeye cepekeâj Je Ûee$e ueeneieeT Je Ûee$e eÛeÛeeuee ceeie Yej ceeie DeieUye hejeÛÙee Jeej Ûee$e heešme Je jepeeje ÙeLeeue Deeheuee nkeâ Gyeeceeie LeueYejele Leuecee [cee" Yeme ekeâjeCeeyeeye Je keâehe [Je yeepeyeeye ÙeepeJeje keâejkeâeoe evepeeceMeene Ûeeuele Deeuee Deen lee cejencele neJee cnCeve Depe (25)

But the operating system for all these types of Jakat Choutra was common and similar. Only change was made in the rates of such Jakat. Rates and system for the collection of Ghat Jakat or road Jakat were different than that of the Bajar Jakat.

It cab be said that Ghat or road Jakat was a combination of tax for providing protection and toll for maintenance of the roads and Bajar Jakat was an octroi levied on the each and every item that was brought for sale.

Generally, the Ghat or road Jakat was collected per bag or bundles of such goods on the basis of type of goods and its carriers.

A letter issued by Chandrarao More, chief of Jawali province, for the rights of the protection of Ghat Hatlot and Ghat Parghat states that

Ruke 3 per bullock par bag of salt (Meeth) and grains (Bhusar), Ruke 6 per bullock par bag of vegetables (Kene) and tobacco (Tamakhu), Ruke 12 per bullock par bundle of cloth (Kapad Bagi), and Ruke 9 for per bullock carrying of grass load (Kabale Oze).

Original Marathi words are

IeešeÛee jKeJeeueeyeoue nkeâ oj yeuee nkeâ ®keâ 2 oeve YemeeÛe Je ece"eÛe ieeCeeme keâ¤ve eoune Je keâCe Je IeceeKe ie[eo Ùeeme ®keâ 6 meene Je keâehe[yeiee IÙeeme ®keâ 12 yeeje Je keâeyeue DeePe Ùeeme ®keâ 9 veT (26)

Another letter or order also stated the rates of such taxes applicable for the traders (called as Bakal) residing in Karad and Kolhapur provinces who used to travel to other provinces (called as Para Mahali) via main road (called as 'Ubha Marg') and also by climbing down the Ghat routes (Might be traveling towards Konkan?).

The Jakat was levied on the basis of per bag and according to the type of carriers like bullocks, horses, donkeys, and manual labors (called as Khandadi and Motlekari).

The rates were different for grains, vegetables, and grass bundles.

Also they were different as per the type of carriers as ½ for horse (Nimme), 1/3 for donkey (Tijai) and ¼ (Chouthai) for a manual labor.

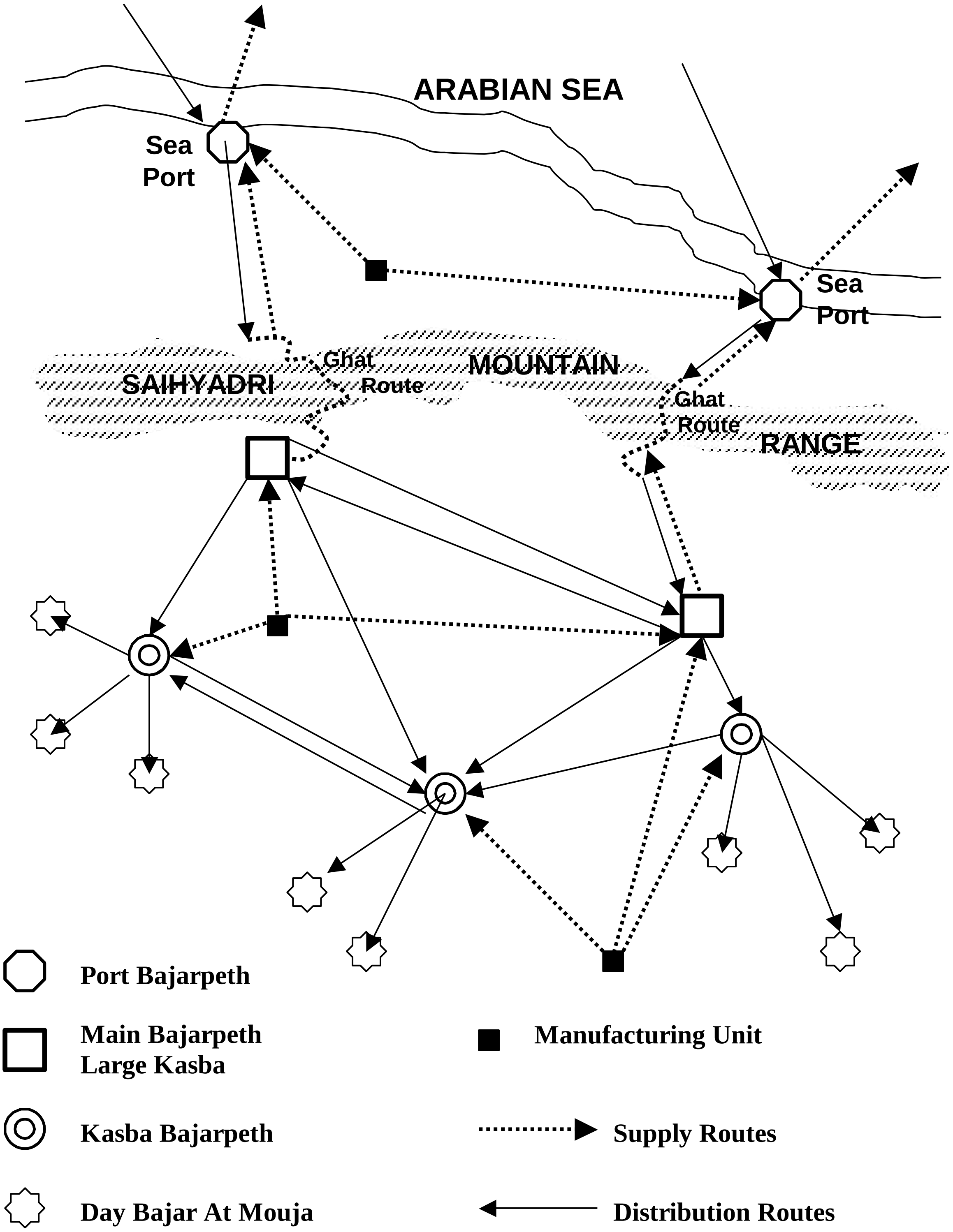
Original Marathi words are

GYee ceeie

meojn Yeme Je keâCe Je keâehe[Je yeepe epeveme keâÑne[Je keâeueehej Je yeepe ceeneueeÛe heše yekeâeue DeeheuÙee ceeneueeJe¤ve hejceeneueeme peeIeeue IÙeeme Je heee (heievee) cepekeâjeÛe hejYeej Ieeš GIejeve peeIeeue IÙeeme pekeâeIee Yeme oj ieeCeeme ®keâ 6, eJeheue (?) oj ieeCeeme ®keâ 9, Ùeve keâCe oj ieeCeeme ®heÙee .~. (1/2) Je ®keâ 3, keâyee[epeveme oj ieeCeeme ®heÙee .~. ®keâ 6

Ieee[Ùeeme evece iee{Jeeme eIepeeF Keeoe[e ceešuekeâje ÛeeLeeF (27)

Structure of trades and transportation of the goods


ARABIAN SEA
Sea Port
Sea Port
SAIHYADRI
MOUNTAIN
RANGE
Ghat Route
Ghat Route
Port Bajarpeth
Main Bajarpeth
Large Kasba
Manufacturing Unit
Kasba Bajarpeth
Supply Routes
Day Bajar At Mouja
Distribution Routes

Administration of Jakat Chouki and Choutra

For the collection of these taxes, Chief administrator called as 'Ghatpande' (IeeŠhee[) was appointed for a large province in which many routes, Ghat and Khind were existed.

This province was divided into many small sub sections for the convenience of the collection of Jakat.

Generally, a chief officer called as 'Pansare' (heevemeej) was appointed for each sub section of the province and routes, rather on each Jakat Choutra.

Few doccuments have referred a name of such officer as 'Dangi' ([eiee).

A letter issued by Chandrarao More, chief of Jawali province, states that the 'Hak' (rights) for the 'Rakhavali' (protection) of Ghat Hatlot and Ghat Parghat were given to the officers 'Dangi', Pathaki, and Hatloti.

Original Marathi wording is

keâejkeâeoe ÛeõjeG

neIeueeŠ heejIeeŠ

oene IeeŠe JeIeveoej [eiee Je heIekeâe Je neIeueeŠe neIeUeŠkeâj Ùeeme IeeŠeÛee jKeJeeueeheoue nkeâ yeueeme ®keâe keâ¤ve jee (jepe) ÛeõjeG Ùeevee eoune .. .. (28)

Dictionary meaning of the word 'Dangi' is 'A custom officer'. It has been derived from a Hindustani word 'Dang' ([eie).

It seems that, Dangi and Pansare were working on the similar posts and having similar powers. Only the difference might be that Dangi was only in charge of a Ghat chouki, whereas, Pansare was in charge of Ghat chouki and also road Choki.

Other officers called as 'Modavi' (cee[Jee), 'Pathaki' (heLekeâe), 'Dani' (oeCee), and Bidawai (eye[JeF), were assisting Ghatpande and Pansare in the tax collections.

Of which, Modavi and Pathaki were also similar posts and both were responsible for the protection of the fleets of these traders.

'Pathak' heLekeâ is a Marathi word means 'a troop' and 'Pathaki' means an officer, in charge of a 'Pathak' of soldiers and guards'

Their duty was to take the fleet of these traders up to the next check post under his protection. There might be little difference between the areas of operation allotted to Pathaki and Modavi.

A Pathaki was responsible for any route between two check posts whereas, Modave was responsible only for Ghat route and also was responsible for the repairs and maintenances of this route.

In Marathi, 'Modave' (cee[Je) is treated as the plural of 'Modavi' (cee[Jee).

It is difficult to find out how this word was formed. But, it might be derived from the word 'Mod' which means 'a turn or bend of a road or river'. Since the Ghat route always has many turns and the Modave is a person taking care of theses roads, this word might have been be formed.

For any Bajarpeth this protection facility must have been offered but contemporary historical documents do not refer that officers called as Pathaki or Modavi were specially appointed in connection of any Bajarpeth.

This duty was under the central system of the Jakat Chouki placed at different locations according to the convenience of the government.

The officer called as 'Pathaki' might be doing his duty of taking such fleet of the traders from any Bajarpeth to the nearest Jakat Chouki. From there the another Pathaki might be taking these traders to next Chouki or to any Bajarpeth of some other village situated under the area of that particular Chowki.

A person called as 'Dani' was also helping Pansare in this work. His duty was to keep the accounts and records of the Jakat collections.

Another person called as 'Bidawai' was also assisting Pansare and Ghatpande in their work.

Actually, Bidawai was an officer especially appointed for the Day Bajar of a village or a Bajarpeth. His duty was to keep records of the traders often used to come to that Bajar. Even sometimes any new trader could also arrive initially for first time but not that frequently visiting that Bajar again and again. That might be considered as a doubtful. In such case, depending on the records kept by Bidawai such traders could be traced.

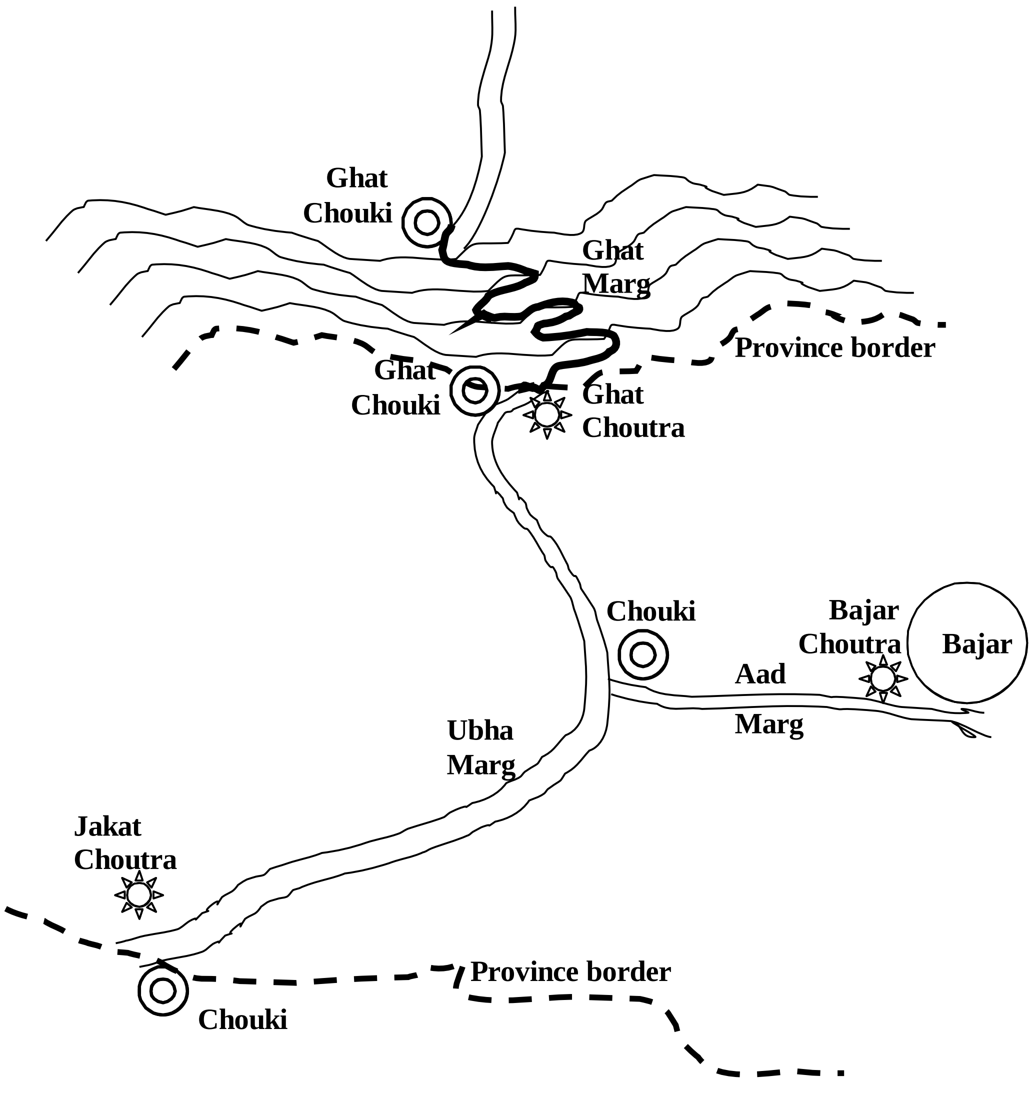
'Bidawai' had also a duty to keep good and separate arrangements of the animals like bullocks, donkeys, and horses brought by different traders along with their caretakers till the end of the Bajar. Sometimes, these traders used to take rest in the night at the same place and to march further very early in the next morning. Till that time Bidawai was held responsible for their protection.

It seems that the duty of a Bidawai for any Choutra or Chouki might be of similar type.

Firstly, he always had a list of the traders coming to the Bajar. So it was definite that the traders passing through a Choutra situated nearby any particular village or Bajarpeth were pre listed by that Bidawai.

Jakat was a separate government department. All these posts were treated as Vatan and the officers on these posts as Vatandar.

Placements of Choki and Choutra


Ghat Chouki
Ghat Marg
Province border
Ghat Chouki
Ghat Choutra
Chouki
Bajar Choutra
Bajar
Aad Marg
Ubha Marg
Jakat Choutra
Province border
Chouki

Developments of villages

WADI, MAJARA, MOUJA and **KASBA** Villages

During 16th century and even before that, main occupation of the majority population was farming and these farms were spread around the main village. It is also observed that the villages were generally settled on the bank or nearer to a river or any water stream. But it was not a mandatory rule.

All these villages were categorized in five different statuses that were called as 'Wadi' (Jee[e), 'Majara' (cepeje), 'Mouja' (ceepee), 'Kasba' (keâmeyee), and 'Shahar' (Menj).

In a Pargana many villages having status of Mouja were existed. Rather almost all the villages were called as Mouja except few of them, which had a status of a Kasba village. In addition, there were few villages called as Wadi that were smaller than a Mouja and Majara.

Pune Pargana consisted 290 villages of which Pune and Lohogav were Kasba villages.

Chakan Pargana consisted total 64 villages of which only Chakan, Induri, and Sudumbare were Kasba villages.

Indapur Pargana consisted total 84 villages of which only Indapur and Bavada were Kasba villages.

Supe Pargana consisted total 73 villages of which only Supe, Baramati, and Saswad were Kasba villages.

Shirval Pargana consisted total 40 villages of which only Shirval was a Kasba.

Many times, though having their permanent houses built in the vicinity of Mouja, farmers were also living in the huts and houses near to their farms in a group, by which some of their family members may stay there and keep a watch on their farms. Subsequently, in the course of time, such huts or houses were grouped together to establish a small cluster. Naturally, such small clusters having maximum 20 to 40 houses in each of them were existed around a Mouja, which were called as 'Majra' or 'Wadi'. Being very small in size and having little population, these Majra and Wadi were not given the separate status of a separate village. Many times they remained as the Wadi of that Mouja.

A letter dated 22nd August 1658 states the names of such Mouja villages along with their Wadi, situated in Kasegaon Karyat of Man Pargana. Mouja like Setfale, Ramapur, Surgaon, Dahiwad, each had a Wadi. (29)

Sometimes, a Wadi was settled nearby a Mouja along with some other Majara villages, but was not called as another Majara. It remained as Wadi and continued along with that Mouja.

It might be possible that, Wadi and Majara might be separate units or clusters and Wadi might be little smaller and less populated than Majra.

A unique reference dated 15th February 1679 clarifies this fact to some extent, which states that there was a Wadi named Karandi near Mouja Pashan. A person may be chief of that Wadi, claimed that few years before Jijabaisaheb, mother of Chatrapati Shivaji Maharaj, had told him to convert it into a Majra and asked for such permission. But Shivaji Maharaj denied this fact and issued a fresh order to maintain the status of Karandi as Wadi and not as a Majra. (30)

In 18th century, Wadi Karandi achieved a separate status of a Majara village. A list made in early 18th century stated its name as Pashan along with Karandi (Pasane dekheel Karandi - heemeCe (hee<eeCe) oee (oKeeue) keâjoe). In late 18th century, this Majara was merged in the expanse of Pashan village. (31)

Though the status of Wadi and Majara was same that is a small cluster of houses, a Majara had a possibility of gaining a status of a separate village but a Wadi never treated as a separate village. It always remained as a unit of a Mouja village. Of course, such Mouja villages having Majara and Wadi units were not found in large numbers. Even in 18th century, almost all such Majara were converted in Mouja status.

In Hirdas Maval province, there were 51 Mouja villages of which, Salav village had 2 Majara named Saywadi and Bhambatmal. In early 18th century both gained a status of a Mouja village. In later date, Saywadi was merged in the area of village Salav but Bhambatmal remained as a separate village. (32)

In Gunjan Maval province, there were two Mouja villages having same name as 'Ketakavane'. One was called as 'Ketkavane Budruk'. Other was called as ' Ketkavane Khurd', which had a Majara named 'Isandev'.
There was another village also named as Mouja 'Isandev'. To differentiate them, one was called as 'Isandev najik Ketakavane or 'Isandev dekheel Ketkavane'. (FmeeveoT veee (veepekeâ) keâlekeâJeCe Or FmeeveoT oee (oKeeue) keâlekeâJeCe)
This Isandev Majara village gained a status of a Mouja in early 18th century.

In a list of villages, it is specifically written as 'Mouje Isandev Majara, hali Mouja ceepe FmeeveoJe cepeje neuee ceepee that is,' the original Majara Isandev is called now (hali Mouja neuee ceepee) as Mouje Isandev'. (33)

Villages, having large population, were called as '**Kasba**'. Generally, an existing Mouja, as it grew sufficiently, was converted in to a Kasba. Mostly, small Majra or Wadi villages, settled around any Mouja were incorporated in the area of that Mouja to form a larger village. But it was not a Rule. Sometimes, a sizable Wadi might remain as separate units though that village gained a status of a Kasba.

A list of villages in Karyat Kasegaon, of Pargana 'Man' stated that there was a Wadi of Kasba Kasegaon. (34)

Due to the growth in the population, by adding new housing colonies, vacant spaces in between main Mouja and surrounding Majra or Wadi were developed. Thus, a Mouja was converted into a Kasba.

Sometimes existing Majara was merged into a Kasba.

A Mahajar made in A.D. 1628, stated that a Majara of Kasba Supe named Chincholi was merged in Kasba. (35)

keâee mehe.. .. keâmeye cepekeâjeÛee cepeje eÛeÛeeuee cee[eve keâmeeyeÙeeKeeue keâceeeJeMe nele.. ..

When a particular Pargana was allotted to a Sardar as a Jahagir, he used to choose a village amongst the territory of that Pargana that would be more convenient for his own settlement. Naturally, he was much careful to develop that village in all senses. Since the Jahgirdar was residing in that village it was treated as 'headquarter' of that Pargana.

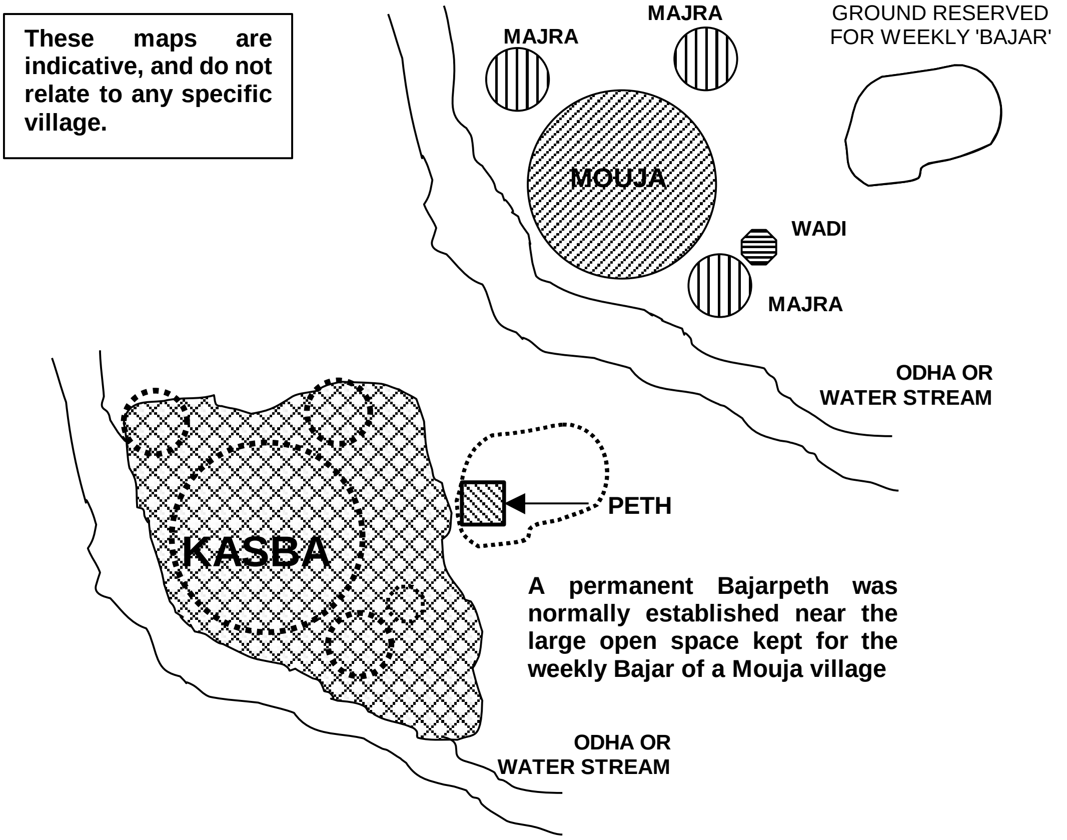
For example, Pune was the main Kasba village of Pune Pargana, being a Jahagir of Raje Shahaji Bhosale.

Similarly, he had other few Pargana like Supe and Indapur, in which Supe and Indapur villages were 'Kasba' of the respective Pargana. But it was not a mandatory rule that a Pargana should not consist more than one Kasba in its territory.

In Supe Pargana there were three Kasba villages namely, Supe, Baramati and Saswad of which, there was a ground fortress (Gadhi - ie{e) built at Supe and Baramati. (36)

Wai Pargana had Wai, Bavdhan, and Rahimatpur Kasba villages. (37)

DEVELOPMENT OF A 'MOUJA' TO A 'KASBA' VILLAGE



These maps are indicative, and do not relate to any specific village.

A permanent Bajarpeth was normally established near the large open space kept for the weekly Bajar of a Mouja village

Many Mouja villages, which were conferred as a Jahagir or Inam to the Sardars, Deshmukh, or Patil, but remained as 'Mouja' and not converted into Kasba.

Around A.D. 1643, Dadaji Kondadev established a Peth in village Pashan to honor Jijabaisaheb, mother of Shivaji Raje and named it as 'Peth Jijapur'. Still, village Pashan remained as a Mouja and never called as Kasba.

Generally, any prominent village, which was situated on the important route or a village at the foot of a fort was converted into Kasba. But again it was also not a rule.

So, it can be assumed that there was no definite rule or definition of converting any Mouja village into a Kasba. Any Mouja village might have given the status of a Kasba village by the contemporary rulers because of three possibilities.

1. That had some special political prominence
2. That might be useful to gain the revenue income of the territory
3. That might be having some location wise advantage, which could play a major roll in the defense or development of the surrounding territory.

In 16th and 17th centuries, around a Kasba, strong enclosing ramparts with bastions in between were built for its protection.

Usually it was called in Marathi as ‘Gav Kusu’ (ieeJe keâme). It is a combination of two Marathi words that are ‘Gav’ means a village and ‘Kusu’ means a compound around it. This word was also pronounced as ‘Gav Kos’.
(‘Kos’ keâeme is a corruption of ‘Kusu’ keâme)

But again it was not a rule. Many times these wall were built on later date, even in 18th century, though the village was established as a Kasba much earlier.
Saswad village was called as a Kasba since 17th century but till A.D. 1765 there was no protecting wall around it.
On 31st January 1766 Peshwa Madhavrao ordered to build a wall having its height equal to 8 Haat (4 meters) and width of 3 Haat (1.50 meters), around this village by collecting contribution from the villagers.
He also ordered that the poor people should be exempted from the contribution. This work was done with compulsion and with the help of government officer and soldiers (mejkeâejÛee keâejkeâve Je {eueeFle).
Original Marathi wording is
jepeßeeÙee eJejeepele jepeceevÙe jepeßee yeeueepee peveeove mJeecee ieemeeJee Ùeemee hee<Ùe ceeOeJejeJe yeueeue ØeOeeve vecemkeâej eJevelee Ghejie ÙeLeeue keâMeue peeCeve mJekeâeÙe eueneCe eJeMe<e keâee (keâmeye) meemeJe[eme keâme leeueeJe ueeiele lÙeeme keâmeye cepekeâje lej Jee[Deenle lÙeeÛee ceepeCee keâ¤ve Jee[lejeÛe yejnkeâce JejieCee pÙeeÛee lÙeepeJeje leeueve keâme Dee" nele GÛee Je leeve nele ®oe ÙeeØeceeCe ceeleeÛe leLeeue keâeeoej (keâceeeJemeoej) yepeepee meeyeepee Je ieeJekeâje Ùeeme leekeâeo keâ¤ve mejkeâejÛee keâejkeâve Je {eueeFle oTve leeueJeCe ieeJeele veeoej keâU Demeleeue lÙeeme keâmeeÛee JejieCee ve leeueCe peeCeepe Ú 19 meeyeeve meee meele meeleve ceÙee Je DeueHeâ yenle keâeÙe eueneCe n eJevelee (38)

Such protecting walls are also observed enclosing many Mouja villages that had not gained a status of a Kasba.

There are many villages still seen enclosed by protecting walls built centuries before. It was a trend in 16th and 17th century. Especially in the reign of Nizamshahi sultanate, building Gav Kusu around most of the important Mouja and Kasba villages was a common practice.
Only difference was, prominent villages had strong ramparts with bastions built in stone masonry and small villages had simple wall built in mud.
In 18th century also many villages had such Gav Kusu built around them. Many times the old wall were also repaired and renovated in Peshwa period.

A 'Bajarpeth' or market place was definitely establish either within the boundary of the village or in close vicinity. Very few Mouja villages also had their own Bajarpeth; however, any Kasba village always had a Bajarpeth.

Sakharambapu Bokil, a prominent diplomat, had been allotted village Mouja Hivare near Saswad as Inam. Around A.D. 1765 he built a protective fortified wall surrounding the village territory. Hivare village was never converted into a Kasba. Being in the vicinity of Kasba Saswad or this village was not that important considering its location; it might have not given a status of a 'Kasba'. For the upliftment, he also established a permanent Bajarpeth there.

A letter dated 2nd November 1772 states that, Sakharambapu Bokil, also established a 'Bajarpeth' outside the Gav-Kusu around village Mouja Hivare. This land was owned by Mahar of Hivare village, which was donated by them for establishing a Bajarpeth. Sakharambapu allotted an alternate land near Vetal temple on the bank of river to these Mahar for building their colony called as Maharwada.

Original Marathi matter is

jepeßee ceekeâoce ceepe enJej ieemeeJee Ùeemee ßeee mecemle cenej ceepe ceeej keâejCe uenve eoue Sme pe ßeecele yeehemeenye ÙeeCee he" JemeJeuee DeeCee ieeJekeâme yeeOeue meyeye yeepeejÛe he" YejJeeJeÙeekeâejlee lecneheemee peceeve ceeeieleuee lÙeeJe¤ve DeeceÛee meleeÛee peceeve mejkeâejele yeepeej YejJeeJeÙeekeâejlee lecne eoune lÙeeÛeeyeoue peceeve lecne Deecneme eoune DeeeCe Deecneme ceenejJee[e yeeOeeJeÙeemee peeiee JeleeueepeJeue veoeÛe keâe"e eoune leLe Deecne lej yeeOeve jen n eueneue mene eceee Mekeâ 1694 keâeelekeâ Meee 7 (39)

In any Mouja or Kasba, main occupation of the residents was agriculture and farming. Also these farmers were occupying major portion of land under their residential colony in that village.

In contemporary documents, the farmers were referred as 'Kul', Kunabee', 'Praj' and 'Mujeri' (keâU, keâCeyee, Øepe, cepeje)

Mujeri is a corruption of the Arabic word (cepeejeÙe) 'Mujariya', means 'Farmer'. Today they are called as 'Shetkari' (Meleekeâje) but in historical references this word was not used often. Instead, a word 'Setkari' had been used rarely in some documents. A word 'Rayat' (jÙele) has been often used, which is a corruption of an Arabic word 'Raiyat' (jFÙele) that means 'People of realm' or 'farmers'.

Any Kasba village was divided in three portions, called as 'Mujeri' (cepeje), 'Mali' (ceeUe), and 'Mohatarfa' (ceenleHeâe) Mujeri and Mali were meant for the farmers and Mohatarfa was a separate colony developed for the traders and merchants like grain traders, shopkeepers of household goods and artisans like 'Balute' (yeuele). These Balute were of different casts in accordance with their businesses.

A 'Mahajar' pertaining to A.D. 1732 indicates the contemporary status of Kasba Pune in which, along with the Peth established around main Kasba, other three sections of Kasba, like Mali, Mujeri and Mohatarfa were shown separately along with their officers like Patil, Kulkarni, Shete, Mahajan and Balute. (40)

(Refer explanation of the word '**Mahajar**' in the chapter – '**A Shahar**')

Only the names of officers of Kasba Pune and the Balute are stated

Wording of this Mahajar is as follows.

Nisbat Munjeri
1 Patil Biradar
1 Sultanji
1 Mahadaji
1 Kulkarni
Rajrushi
2 Chougule
1 Selke
1 Bibve

Nisbat Mohatarfa
1 Shete Honap
Golak
1 Kulkarni Thakar
1 Mahajan
Vyavahare
1 Dhavali Ranait

Nisbat Mali
4 Mehetre
1 Dhole
1 Pandhare
1 Parakhi
1 Lukan
1 Bhikaji
Dhavala
1 Kulkarni
Mali

Balute
2 Sutar
1 Bhabud
1 Dorale
1 Lohar
Lagam
1 Kumbhar
3 Nhavee
1 Magar
1 Adhav
1 Adake
1 Gurav
1 Parit
Gholap
1 Khandu
2 Mahar and
1 Chavan
1 Jawale
1 Datore
1 Chambhar
1 Mang
Shiva
and
Gangraut
2 Mulane
1 Imam
1 ---
1 Joshi
Vevhare

Original Marathi matter is

(40)

Mali is a Marathi word. The land under 'Mali' means land under the housing colony of the farmers cultivating fruits, vegetables, and flowers. 'Mujeri' means land under the housing colony of the farmers cultivating crops.

Marathi word 'Mohotaraf' (ceeneleHeâe) has been derived from the original Arabic word 'Muhatarf' (cenleHeâ) that means A good workman, artificer or artisan.

They are also called as 'Karagir' (keâejeeiej) or 'Karigar' (keâejeiej) (Both are Persian words)

'Muhatarifa' or 'Mohotarafa' means 'the taxes levied on these Karagir. In contemporary period, a colony of such artisans was colloquially called as 'Mohatarfa'.

This colony was administrated like a Bajarpeth but it was not called as a Peth. It was possible that, being a separate section, the officers like Shete, Mahajan and Kulkarni were appointed for its administration because mostly the houses were of the Balute.

It is necessary to understand about these Balute because it was an important utility of a village. To fulfill the household need of these farmers, some other people were also residing in the village, called as 'Balute' (yeuele).

There was a tradition of calling these workers or artisans as 'Bara Balute' (yeeje yeuele) (12 in numbers) of a village, but those were not in exact 12 numbers. It was a colloquial contemporary phrase. Actually they were more than twelve in numbers. All were working and also residing in these villages.

Their colloquial names of various 'Balute' and their works or businesses were as follows.

Kumbhar - (keâYeej) Potters
Kasar or Tambat - (keâemeej - leeyeš) Coppersmiths
Chambhar – (ÛeeYeej) Shoe men, leather workers
Pareet or Dhobi - (Oeeyee – heješ) Wahermen
Nhavee or Hajam - (vneJee - npeece) Barber
Sutar - (meleej) Carpenters
Lohar - (ueenej) Blacksmiths or Ironsmiths
Gurav - (iejJe) Servents of God
Joshi - (peeMee) Astrologer
Koli - (keâeUe) Fishermen
Taral - (lejeU) Cooley
Mahar (Padewar, Veskar) - (cenej – hee[Jeej, Jemekeâj)
People of a cast, employed for protection of boundaries and gets of a village
Mang - (ceeie) People of a cast, employed for protection of a village
Berad or Ramoshi - (yej[- jeceeMee) People employed for protection of a village
Mulana - (ceueeCee) Muslim person sells eggs and mutton of sheep.

Molesworth, in his dictionary, have interpreted that ‘Mulana’ is a A Muslim teacher or a Schoolmaster. He might have derived this Marathi word from the original Arabic word ‘Mullan’ (ceuuee) or ‘Moulana’ (ceeueevee).

According to a list found of Balute and their works it can also be said that this parson was working like a butcher. There was a difference. Hindu butcher was called as ‘Khatik’ and Muslim butcher was called as ‘Mulana’.

A reference dated A.D. 1789, states that the Vatan of a Mulana of Kasba Pune was under attachment of the Government and in his absence many others were cutting goats and sheep, for which a rate of tax of ‘4 Paisa’ per such cut goat was enforced on them by the government. (41)

It indicates that Marathi word ‘Mulana’ (ceueeCee) means a butcher and not a schoolmaster. But some references also states that he was a devotee and caretaker of a Masjid and also called as 'Imam' A 'Mahajar' pertaining to A.D. 1732 indicates the names of Mulana Balute of Kasba Pune listed two names of which one is "Imam'. (2 ceueeCe - 1 Fceece) (42)

Another reference dated 22nd March 1671 states about a Vatan of 'Mulangiri' was conferred to Kazi Ismail, devotee of the Darga of Sayyad Isamuddin Katal of Kasba Pune. For the daily rituals and lighting of this Darga, revenue income of Mouja Yerandawana village was donated.
Original wording is
Depe hemle keâepee FmceeFue eyeve evepeece yeNneCe Je DeMejHeâ yeNneCe Meenej Jemleeo veJeeme npejle meÙÜeo meeoele meÙÜeo Fmeeceöeve keâleeue cekeâece keâmeye heCe yeoue ueiej Je jeMeveeF Fveece Depe on ojeyemle ceepe Ùej [Jevee Je Dejepee peceeve ceoooceeMe epejeÙele Je yeeieeÙele keâee heCe Je veyekeâepee Je Keleeyee Øeee heCee eKepecelee ceueeCeeieje cemeeoe oneÙe.. .. (43)

This person should be treated as ‘Mullan’ (ceuuee) or ‘Moulana’ (ceeueevee).

Considering these two references, it can be concluded that both these persons were called as 'Mulana' and their works were totally different but Mulana was a Vatandar and was definitely a ‘Balut’ of the village alike all the others.

There are many references that state the names of these Balute.

A general list of Balute dated A.D. 1708, made in the reign of Chatrapati Shahu Maharaj, is found stating the rates of the collection of taxes from them, in which, their names appeared as Sutar, Lohar, Mahar, Hajam, Parit, Kumbhar, Gurav, Taral, Chambhar, Mang and Koli. (44)

Sometimes the names of the like Shimpi (eMehee) (Tailors) and Rangari (jieeje) (Painters) and Nilari (eveUeje) also appear in some lists of Balute.
A letter pertaining to A.D. 1783 states that Chatrapati Shahu Maharaj had ordered that the Namdev Shimpi (Tailors) should not do the business of a Rangari (Rangari is normally understood as the Painter coloring the threads and cloth and not painting houses). An order was issued that the tailors of cast Namdev Shimpi should do the tailoring work and the tailors who were also doing the works of Rangari should be driven out from the Namdev Shimpi cast and should called as 'Nirali' (Nilari?). There should not be any sort of connection including marriages in between these two casts.

Original Marathi wording is
Dee%eehe$e jepeßee heleØeOeeve leee mecemle emehee keâee meemeJe[meee Deeyee meceeveeve ceÙee Je DeueHeâ emehee jieeje Je evejeuee (eveUeje?) ÙeeÛe peeleeÛee keâepeÙee he[eve heMepee ßeecele keâueemeJeemee Meen cenejepe ÙeeCee FvemeeHeâ keâ¤ve veeceoJe eMehee Deenle lÙeeCee eMeJeCe Jeiej Goece keâ¤ve DemeeJe Je emehee Demeeve jieejeheCeeÛe keâmeye keâejleele lÙeeme evejeue "JeeJe Je evejeuee Ùeeme DeVe JÙeJenejeeo meceOe keâ¤ veÙe ÙeeØeceeCe jepehe$e keâ¤ve eouee Demelee emehee jieeje Je evejeuee (eveUeje?) Ùekeâ$e neTve hejmhej meeÙeejkeâe keâjleele cnCeve npej eJeoele peeue SMeeme meojn Ûeekeâmee keâjeJee ueeieuee .. .. *(45)*

The word 'Nirali' may also be red as "Nilari' (eveUeje), that is the persons manufacturing a blue colored powder called as 'Nil', or the persons coloring clothings with this powder or 'Nil' (veeU).

Some of the traders like Tamboli (leeyeeUe - *Muslim Sellers of betel leaves, Tobacco)* and 'Dhangar' (Oeveiej) were found listed under the list of Balute, but mostly they happened to be the ‘Khum’ of the Bajarpeth.

No consolidated list of these Balute has been found in any particular document, nor a standard list is available. Referring various contemporary references stated in assorted documents, all these names are collected. **(46)**

All these Balute were doing their works in the exchange of food grains from the farmers. For the other household goods or services they were interacting amongst themselves. There was no cash currency used in these transactions. For example, Chambhar was giving shoes to Kumbhar in return of earthen pots. Sutar and Lohar were repairing equipments of a farmer in return of food grains.

Almost all these Balute were 'Vatandar' and allowed only to carry own occupation or work. If people any particular cast found doing the occupation of some other cast either they were fined or prohibited by the ruling government.

A letter dated 8th March 1770 is about a compliant made by a 'Tamboli' Vatandar of village Mouja Garade against 'Vani' traders of the same village. Abaji Tamboli was a traditional Vatandar of the said village. Unfortunately, villagers given his house to Kulkarni and Vani traders started selling betel leaves, (the traditional business of a Tamboli). Peshwa ordered Murarji Jadhav, Mokdam of the village that the an alternative house should be given to Abaji Tamboli and also ordered to give direction to Vani traders that they should not sell betel leaves in the village. **(47)**

Balute of any village were not allowed to do any occupation other than their own decided by their casts. For example, Parit was not allowed to do the work of Koli though he was all the time washing cloths on the banks of a water stream or a river. Sometimes a Sutar was also doing the works of Lohar but such examples found very rarely, only when a Lohar Balut was not residing in that village. (48), (49)

They were also not allowed to do their business in any other village except in which they were living. Such rights to do the nominated businesses were hereditary.

> For example, in a village, originally there might be only one 'Nhavee' (Barber). If he had two sons then due to the succession there might be three Barbers doing their works in the same village, but these sons were not allowed to migrate into other village and start their new business there. In fact the villagers always took care of such Balute. Patil or Mokdam of the village was much parenting to them in these situations.
>
> A letter send to Deshpande of Kasba Saswad by Mokdam of Mouja Vanapuri states that four Kumbhar were traditionally working in that village. Incidentally all of them had children and total number of the members of Kumbhar families had increased. But Mokdam assured that the villagers would take care of all of these families. (50)

These Balute were categorized in three levels, which were called as ‘Awwal’ (DeJJeue), ‘Doom’ (oce) and ‘Sheem’ (meece – Meece). Or called in Marathi as 'Thorali' (Leejuee), 'Madheel' (ceOeeue), and 'Dhakati' (Oeekeâše) Caas (keâeme)

> Awwal or Thorali means First catogary,
> Doom or Madheel means second catogary, and
> Sheem or Dhakati means third catogary
> ‘Awwal’, ‘Doom’ and ‘Sheem’, all are Persian words.
>
> Of course, they were not in numbers but according to their quality and category. These categories must have been made according to the necessities of their businesses or skills to the villagers and accordingly they were receiving their shares of the food grains.
>
> This share was 1 ‘Mun’ per ‘Khandi’ of the grains that was distributed among them as per these categories.
>
> Mun, (ceCe), Khandi (Ke[e), and Sher (Mej) were contemporary weighing units of the solid and liquid goods.
>
> Their proportions were, 4 Sher = 1 Payali, 16 Payali = 1 Mun
> 20 Mun = 1 Khandi, and 1 Mun = 64 Sher (1 Sher = approx 0.90 Kilogram)
>
> A list dated A.D. 1679 made for the Junner city, states these categories.
> Awwal Caas - Chambhar, Parit, Mahar (Padewar)
> Doom Caas - Hajam, Kumbhar, Lohar, Mahar (Veskar)
> Sheem Caas - Gurav, Joshi, Mang, Koli

Original Marathi script is

DeJJeue keâeme	oce keâeme	meece keâeme
ÛeeYeej	npeece	iejJe
heješ	keâYeej	peemee
cenej (hee[Jeej)	ueenej	ceeie
	ceenej (Jemekeâj)	keâeuee (51)

Whereas, a list dated A.D. 1799 of Kasba Saswad states as follows.
Thorali (1st) Caas - Sutar, Chambhar, Mang, Mahar – Rs. 10 each
Madheel (2nd) Caas - Kumbhar, Nhavee (Hajam), Parit, Lohar – Rs. 5 each
Dhakati (3rd) - Joshi, Gurav, Sonar, Mulana – Rs. 2 ½ each

Leejuee keâeme	ceOeeue keâeme	Oeekeâše keâeme
meleej	keâYeej	peemee
ÛeeYeej	vneJee	iejJe
ceeie	heješ	meeveej
cenej	ueenej	ceueeCee (52)

Looking to these two lists, it should be understood that either within the period of a century the necessities of the services received from these Balute night have changed or the individual villages were traditionally following these categories and no change was made by any chance. That is, Junnar and Saswad both villages were traditionally following the rules for these categories decided by the villagers.

If there were more than one person doing his nominated work, then the senior amongst them was called as 'Mehetra' (cen$ee) or 'Mehetar' (cenlej). He was supposed to attend the meetings as a leader of that cast.

Mehetra is a corruption of an original Sanskrit word 'Mahattar' means elder or leader. Today it is understood as a sweeper or a cleaner. But it is not the correct meaning of the word 'Mehetar'. In this context, it is to be understood as the leader or elderly person of the families residing in a village of a particular cast or business. Suppose, in a village a Sutar had three sons or three brothers and all were working in the same village, in that case their father or eldest brother was invited for the important meetings called by the village officers, being a representative of all these four Sutar.

Names of the Balute and Khums of the Kasba and Peth Saswad are mentioned in a Mahajar made on 30th May 1657. Mehetra of Mali, Teli, 2 Rangari, (One of the Kasba and other of the Peth), Sali and Koshti, attended this meeting. Along with them, all the other Balute and Khums were personally present in that

meeting in spite of their leaders, such as 2 Dhangar, 3 Parit, 2 Joshi, 1 Kasar, 3 Tambat,
2 Sutar, 1 Lohar, 2 Nhavee, 4 Chambhar, 3 Gurav, 2 Mahar, 3 Kumbhar and 3 Mang. (53)

Names of such 'Mehetra' have been appeared in many contemporary documents like Mahajar and royal orders.

Considering all above references, it cannot be claimed that there was any fixed rule implemented all over the territory to decide the number of Balute in the village and to fix their categories.

These all were traditions and not rules made by the individual villages. Off course, there were some common factors, rules and regulations, which all Balute and residents of the territory were strictly following.

In general, the system of 'Bulate' called as 'Balutedari' (yeueleoeje) was much needed and was a backbone of any village. There were many advantages in implementing this system in any village.

1. A particular family was conducting a particular business or work and no other family was allowed to do that work. So there was always an assurance of getting work to each Balute.
2. Such types were given as a 'Vatan' and it was hereditary. So there was again an assurance to the successors that they would get sufficient work to run their house and to take care of their family.
3. All these types of works and businesses were conducted in succession so there was always improvement in the quality and such artisans could achieve mastery in their skills.
4. Due to this system, every artificer and artisan was getting permanent work and assurance of his own settlement.

Off course there were few drawbacks and disadvantages in this system. Since there was no option, the villagers had to depend upon the Balute and had to face their monopoly. Being 'Vatandar' these Balute were fighting in between for their rights and many times, entire village had to face problems created by them. But the administrators of the village were not allowing such things.

They had to take care of the farmers as well as these Balute and always had to solve their quarrels, queries, and problems.

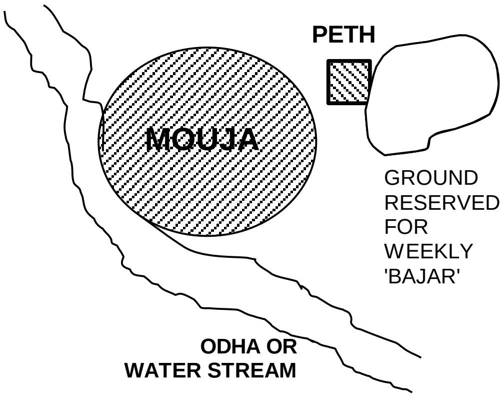
In 16th and 17th century, the 'Village' was a prominent factor of any kingdom. Because major collection of levies and taxes was coming from these villages, any government was much enthusiastic on upgrading their income and status. Converting small Majara into a Mouja was done in priority. But as per my observation, in 18th century, there were no much transformation made in the statuses of the villages in Maratha territory.

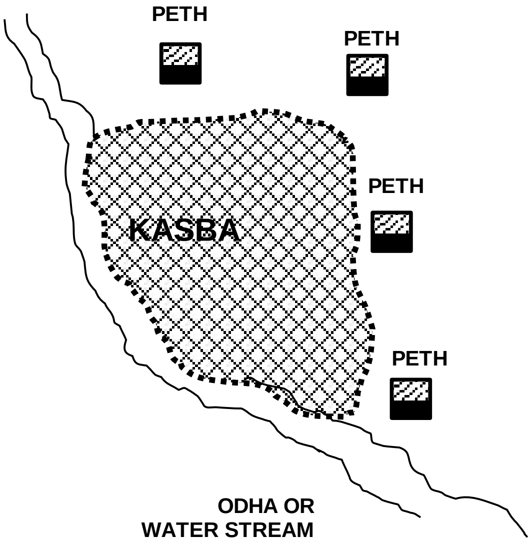
Few villages that were remained as Majara in 17th century were converted to Mouja in 18th century, but there were hardly any example of a Mouja village transformed into Kasba village. Instead, establishing a Bajarpeth and even sometimes a permanent 'Peth' in the existing Mouja villages was the routine practice of development.

Especially in 18th century, a process of either developing existing Bajar into a permanent Bajarpeth in a Mouja villages or establishing few new Bajarpeth particularly nearby Kasba villages started on large scale.

These maps are indicative, and do not relate to any specific village.

A permanent Bajarpeth was normally established near the large open space kept for the weekly Bajar of a Mouja village



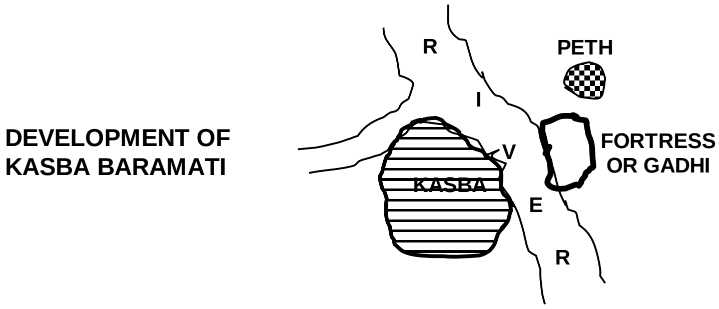


A 'Bajar' and 'A Bajarpeth'

A 'Bajarpeth' or market place was treated as a separate identity. Normally, it was establish within the boundary of the Kasba village, but sometimes, a Mouja village, already established within enclosure wall and if there was no space left for the expansion, then in such cases, a Bajarpeth was established outside the wall but very close to the village.

Many times, a Kasba village already had a colony of the artisans and artificers (called as Balute) along with few shops of traders and merchants within its fortification and was called as 'Motaraf' (ceenlejHeâ - ceenleHeâe). Eventually, in the process of the expansion of the village, always a need was felt to establish a separate Bajar (yeepeej) or Bajarpeth (yeepeejhe") outside the fortification of the village.

A Peth was established outside the Kasba area of village Baramati and was called as Peth Baramati but it was not treated like a part of Kasba. In a map of Baramati made during 19th century, Kasba Baramati and Peth Baramati were shown as separate identities. (54)



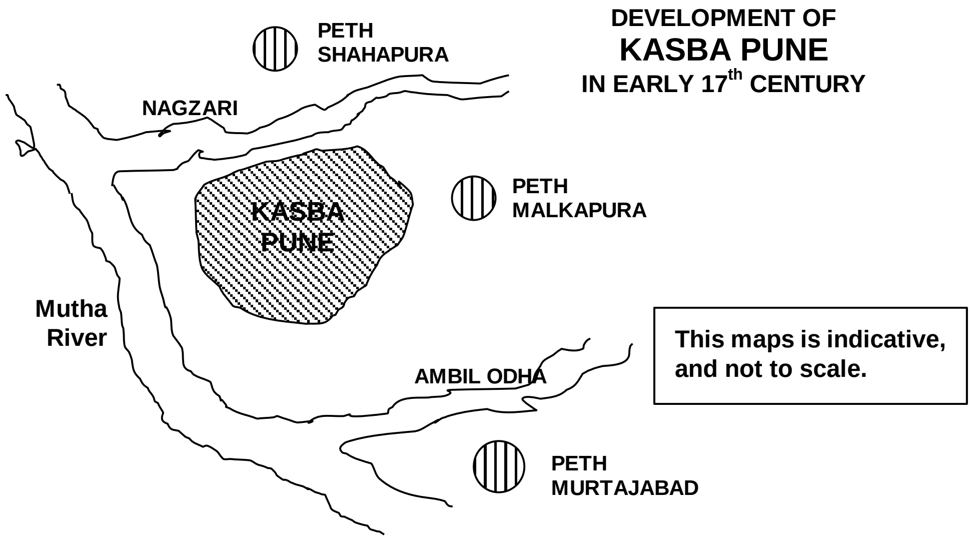
Similarly, Mouje Nasarapur and Peth Nasarapur were shown as separate identities. (55)

A letter of assurance given on 18th November 1691 by Ramchandra Pandit, Amatya of Chatrapati Rajaram, to the traders and merchants, states that, due to the political uncertainty and the attacks of Mughal army, these traders had already migrated to village Medhe from the Peth of Kasba Wai. But there also they were not in a position to conduct their business activities due to the Mughals. So they requested to shift their trades at village Kudal by establishing a separate Peth there. (56)

Around A.D. 1770, Sakharambapu Bokil, a diplomat of Peshwa reign, built fortification around his Inam village named Mouja Hivare and then established a Bajarpeth outside this wall. (57)

If a Kasba village was much prominent, then one or more such Bajarpeth were established outside its enclosing walls but in the nearest vicinity.

In late 16th and early 17th centuries three Peth were established outside the fortification of Pune, namely Shahpura, Murtajabad and Malakapur. A Mahajar dated Aashadh Shuddha 2 Shake 1530 made pertaining to Prant Pune states the names of these three Peth along with its officers. (58)



Similarly, in the 17th century, village Junner also had three Peth around it, namely Peth Aurangapura, Peth Shahapura and Peth Bhatkhale.

Normally, such Bajarpeth were established along the main roads leading to the entrance gates of the village for the convenience of the villagers.

(These gates were either called as ‘Ves’- Jeme or ‘Darwaja’- ojJeepee)

A Bajarpeth was established in A.D. 1770, immediately outside the city wall of Kasba Solapur near its Tuljapur Darwaja (gate or 'Ves'). Since past times there was land under crops where anew Peth has been established. Its weekly Bajar was held there on Tuesday (ceieUJeej). Initially it was named as ‘Peth Madhavrao'. Now it is called as ‘Peth Mangalwar’.

keâmeye meeueehejÛe ieeJekeâmeeyeenj leuepeehej ojJeepÙeeÛe Glejme keâoece epejeÙele melee nelee leLe ßeeceleeÛe Dee%eJe¤ve ceeOeJejeJe he" yeepeej ceieUJeej veleve Jemeenle peenuee Deen .. (59)

(keâoece 'Kadeem' is a Persian word means 'for long standing' or since the past)

Nizamshaha’s Vajir Malik Ambar recalled the migrated residents (of Pune), cleaned the space filled by thorny bushes ('Katvan' keâšJeCe) and established Peth Malakapur near Kedar Ves. In 18th century it was re-named as Peth Raviwar.

ceeuekeâyej ÙeeCee jÙeleme DeeCeve Jemelee keâuee keâšJeCe lee[eue ceuekeâehej he" keâoej Jemeemeeveoe keâuee (60)

Many times, such separate Bajarpeth were specially established either at the foot or at the top of the trade routes passing through hills (Which were called in Marathi as 'Ghat Marg' leeš ceeie) for the convenience, nearby an existing Wadi or Mouja.

> A new Peth was established at the foot of Fort Purandar and named as Peth Murtajabad. In future its name was changed to Peth Narayanpur. **(61)**

> A new Peth was established at the foot of Fort Tikona.
> In future, this Bajarpeth was so flourished that this village was named as 'Peth Tikona' **(62)**

Such Bajarpeth were also established on the trade routes or near the highways. Today also there are two prominent villages; one is on Pune-Nasik highway and other is on Pune-Kolhapur highway. Both are called only as 'Peth' without any village name attached.

> A village situated on Pune-Kolhapur highway was known as 'Peth. In 17th and even in 18th century, it was called as ''Peth' Islampur' (A Bajarpeth of village Islampur).
> In 19th century, being on the main trade route, it gained importance and was recognized as a separate village.

> A list of villages under Poud Khore, made sometimes in 17th century, stated that a Mouja village was named only as 'Peth'. **(63)**

Sometimes a Bajarpeth was first established in a Wadi or Majara village and then the additional residential and mercantile settlements were made around it in future by which, it was gaining a status of a Mouja village.

> A new Bajarpeth was established at the foot of Fort Vichitragd or Rohida, near a village called Wadi. In future, this Bajarpeth was so flourished that this village gained a status of a Mouja and was named as 'Bajarwadi'. The revenue income of this village was used for the maintenance of Fort Vichitragd. **(64)**

There were also some examples found that due to the importance of a Bajarpeth the original name of the village was change according to the name of its Peth.

> A Bajarpeth named Peth Sonapur was established near a village named 'Gove' in Mose Khore. In future, importance of this Peth was so increased that this village was called as Mouje Sonapur instead of its original name 'Gove'. **(65)**

In any Peth, these traders or shopkeepers were not doing their business but they were also living there. Normally, in a building, their business place was at the frontage on the ground floor and their residence was placed at the backside or on the upper floors. So, in a sense, there was always a permanent settlement.

The artisans working in a 'Bajarpeth' were called as '**Khum**'. (Kece)

'Khum' is a Marathi word derived from original Arabic word 'Kaum' (keâece) that means a cast or a religion or people of same tradition.

Alike Bara Balute, there was a tradition of calling these workers or artisans of villages as 'Aathara Khum' (18 De"je Kece) (18 numbers), but those were never in exact 18 numbers but always much more than that.

A matter given in the letter dated 12th April 1768 also states the number of the Khum as '36 'Chattis Khum of the Shahar (Pune)' (Menjeleeue 36 Úòeeme Kece). **(66)**

Therefore it should be understood that 'Aathara Khum' or '36 Khum' were colloquial contemporary phrases. They were neither 18 nor 36 but many such Khums working in these Peth. It has been observed that, there was no restriction on the numbers of these ‘Khum’, like Balute of a village. More than one person of a particular cast having different family origin were allowed to do their business in such Bajarpeth.

For example, Peth Indapur was consisting of such Khum in 113 numbers.

A list of the Khum in the Bajarpeth of Kasba Indapur is available. Unfortunately the other pages of this list were not found but initially their total number is stated, which is of total 113 Khum. No names of total 113 ‘Khum’ were listed in the available document but these were not 113 individual categories of artisans or businessmen. At least I haven’t found categories in such a large number in any historical document. Definitely, these Khum were of the normal casts and categories but there were more than one person of each cast working in this Bajarpeth. It is observed that there were 8 Saraf, 3 Sonar, 14 Teli, 5 Gurav, 2 Darji (Shimpi) were working in the same Bajarpeth. These Khum were divided in two categories namely ‘Kadeem’ and ‘Jadeed’.
'Kadeem' - Saraf 3, Sonar 1, Teli 5, Gurav 5, and Darji 3 = total 17 numbers.
'Jedeed' - Saraf 5, Sonar 2, Teli 9, Gurav 0, and Darji 0 = total 16 numbers.
(keâOece) Kadeem' means 'for long standing' and (peOeo) 'Jadeed' means 'lately entered or new generations'. Both are Arabic words.

The category of Khum called as ‘Kadeem’ (keâoece) were permanently residing in the Bajarpeth, whereas ‘Jadeed’ (peoeo) were either newly settled in the Peth or might be coming only for the weekly Bajar of the Bajarpeth. (67)

Various other categories and names of the ‘Khum’ of a Bajarpeth can be traced from many available references.

Names of the ‘Khums’ working in A.D. 1621 at Peth Hussainabad and Peth Murtajabad of Cheul Mamla were listed as Sonar, Saraf, Pedhari or Pendhari, Bagwan, Parit or Dhobi, Bhati, Teli, Khatik, Rangari, Shimpi, Sali, Momin, Khetri, Katare, Hajam, Parsi Doshi (who was selling colored cloth), Govari (Cowherds), traders of Afim (Opium), traders of Sabun (Soap), traders of salt, and Bakal.
These Khum were noted in two categories. 'Jareebvedar' (pejeyeoej) and 'Taifedar' (leeFHeâoej). (68)

Hindu Sali (meeUe) Cotton or silk weavers also called as Koshti (keâe°e) and a Muslim weaver was called as ‘Momin’ (ceeceeve).
There were three categories of these weavers namely ‘Koshti’, 'Sali' and ‘Dhavan’ ({JeCe). 'Koshti' were making a type of cloth called ‘Pasodi’ (heemee[e), 'Sali' were making ‘Dhoti’ (Oeelej) and 'Dhavan' were making ‘Rumal’ (®ceeue) (a long cloth used for turbans or headgear). 'Momin' used to make the clothing in which gold or silver threads were used (called as ‘Jari work (pejekeâece). (69)

A list of Khums made in A.D. 1708 states their names as Teli, Sali, Kasar, Sonar, Tamboli, Koli, Mali, Momin, and Vani Dukandar (JeeCee okeâeveoej) (70)

‘Dukan’ (okeâeve) is a Persian word means ‘a Shop’ and Dukandar means who hold a shop or 'a shopkeeper'.

The traders like ‘Wani’, ‘Udami’, ‘Bakal’, cloth merchants, sellers of milk products, sellers of fruits and vegetable, were coming from distinct places for the Bajar of a particular village on a particular day and for their convenience normally the Bajar of the other villages in the nearby vicinities were not conducted on that day.

‘Bakal’ (yekeâeue) is an Arabic word means a Shopkeeper, a trader, or a dealer of grocery and clothe.
Traders were coming for the weekly Bajar of a Peth established near village Hivare from distant places like, Sirval, Ambavane, Velhe, Shed-Shivapur, and Nasarapur. It was conducted on every Wednesday and was called as ‘Budhawarcha Bajar’ (yeOeJeejÛee yeepeej). Peshwa Madhavrao passed an order that these traders would not to pay ‘Jakat’ (Octroi and excise) for a period of five years.

This letter also states descriptions and types of the traders used to come to this Bajarpet as 'Kapadkari, 'Pasarekari, Patrakeni and Khadadkari.
Marathi wording is
leLeeue yeOeJeejÛe yeepeejeme he" keâee emejJeU he" ceepe DeeyeJeCe leee iepeCeceeJeU Je he" Jeue leee keâeveoKeej Je keâmeye Ke[emeJeehej Je ceepe vemejehej ÙeLeeue he"Ûe Dee"Je[keâje okeâeveoej keâehe[keâje Je hemeejkeâje Je he$ekeâCee Je Keeoe[keâje yeepeejeme pecelee ue.. .. (71)

'Kapadkari' (keâehe[keâje) means a cloth merchant.
‘Pasarekari’ (hemeejkeâje) is a trader deals in grocery or Kirana (ekeâjeCee) that is sugar, raisins and spices. They were 'Wani' traders. ‘Pasari’ (hemeeje) means a grocer, a druggist or a dealer of 'Kirana'.
'Patrakeni' (he$ekeâCee) means a dealer of leaves, flowers and vegetables. 'Patri' (he$ee) means leaves of different trees and 'Kene' (keâCe) means a bundle or parcel.

I felt the word 'Khadadkari' (Keeoe[keâje) little confusing. In Marathi language 'Khdad' means ' who always likes to eat' in that sense 'Khadadkari' means 'a trader who always likes to eat', which was totally irrelevant. Sometimes in 'Modi' script this word was found written as 'Khadad' (Keeoe[), which actually should be as 'Khandad' (Keeoe[) so this type of trader should be 'Khandadkari' (Keeoe[keâje).
For the exact meaning of this word, a document printed on page no. 157 of Shivacharitra Sahitya volume 5 was found very appropriate. This is a list of the goods that were taxable for Jakat. It reflects types of ways by which the goods were brought in the Bajar, which were either on the back of horses or donkeys. Third type was written as 'Khadadiya' (Keeoe[eÙee) that should be 'Khandadiya' (Keeoe[eÙee) that is a person or Cooley carries load on his shoulders'. This matter also clarifies further the meaning as 'Khadadi Sirbhari' (Keeoe[e emejYeeje) and 'Khandadi Motalekari (Keeoe[e ceešuekeâje). That is the coolie, carrying loads either on his heads or in the bundles placed on his shoulders. (Marathi word 'Motali' (ceešuee) means a bundle wrapped in a piece of cloth). Considering all these explanation it can e said that a '**khadadkari**' trader means who carries with him a troop of servants bearing bundles of good on their heads and on the shoulders instead of using any animal like bollocks, horses and donkeys.

It means that there were shops of the ‘Wani’ (Shopkeepers selling grocery), Teli (extracting different types of oils either with the help of hand mill or a mill pulled by bullocks), Sali and Monin (Hindu and Muslim cotton and silk weavers), Sonar (Gold and silver smiths) and Kasar (Manufacture and trader of mostly Bangles made from glass) permanently established in a Bajarpeth.

Marathi word ‘Kasar’ (keâmeej) may be understood in two different meanings. Either this persons was a coppersmith or was a Bangles trader. In 18th century, mostly the coppersmith was called as ‘Tambat’ (leeyeš) and was included in the list of Balute, whereas, the bangles trader was a part of a Bajar and sometimes established his shop in the Bajarpeth.

A Mahajar made on 21st June 1717 states that, there was no Peth in Mouja Nandede of Karyat Maval Tarf. On the request of Sambhaji Jadhav Chatrapati Shahu Maharaj issued a permission for establishing a Peth in Mouja Nandede and offered him the posts and duties of Shete and Mahajan of this Peth. (Officers and Vatandar of a Peth or Bajarpeth)

According to this Mahajar, Sambhaji Jadhav was liable to establish his rights of Shete and Mahajan and accordingly allowed to collect certain good and services from the Khum of this new Peth.

The names stated in the list are as follows.

Tamboli, Mali, Teli, Khatik, **Kharkhade**, Pedhari, Simpi, Sali, Koshti, Momin, Bakal, Sutar, Kumbhar, Parit, **Kalhekari**, **Votari (Autari**), Nhavee, **Maneri**, **Aatar**, Kasar, **Kachi**, **Burud**, Chambhar, **Saktankari**, **Pinjari**, **Mochekari**, and Gurav.

Few new names (Shown in **'Bold Italic'** letters) had been reflected in this list, which were not the common names. (72)

Another list of such Khums appeared in a ‘Mahajar’ made on 31st May 1657 at Kasba Saswad, which states their names as, Rangari, Sonar, Teli, Sali and Tamboli. (73)

In Pune, Peth Guruwar was established around A.D. 1750, particularly for the small traders and artisans. A list made in A.D. 1768 of such persons working there is available from which the types of such persons can be easily observed.

Sonar, Jangam, Kumbhar, Pedhari, Tamboli, Jingar, Chapparband, Bagwan, Sutar, Lodhi, Marwadi, Khatik, Bhadbhunje, Sipi, jain, Govardhan or Gavali, Gurav, Gujarathi, Bhoiee, Mochi, Kachi, Johshi, Parit, and Kalavanteen. (74)

Considering all such references, a consolidated list of ‘Khums’ may be made as follows. It can be easily observed that as per the colloquial phrase of ‘Aathara Khum’ (De"je Kece), they were not restricted to 18 in numbers.

Wani, Bakal and Udami (JeeCee, yekeâeue, GoCee Traders of Grocery, clothing)
Marwadi, Gujarathi (ceejJee[e, iepejeLee JeeCee Traders from Marwad Gujrath region)
Jain (peve Traders of Jain religion)
Teli (leuee Oilman)
Koshti and Sali (keâe°e, meeUe Cotton or silk weavers)
Dhavan ({JeCe Cotton or silk weavers making ‘Rumal’)
Momin (ceeceeve Cotton or silk Muslim weavers)
Khetri (Ke$ee – Ke$ee silk weavers)

Sonar (Goldsmiths meeveej)
Saraf or Johari (mejeHeâ Or peenje Jewelers)
Shimpi or Darji (eMehee Tailors opee)
Rangari (jieeje Painters of threads and cloth)
Tambat (leeyeš Coppersmiths)
Joshi (peeMee Fortuneteller or Astrologer)
Parit or Dhobi (heješ, Oeeyee Washerman)
Kasar (keâemeej Bangles traders)
Kachi (keâeÛee Bangles manufactures and traders)
Tamboli (leeyeeuee Dealers of betel leaf, areca nuts)
Khatik (Keešekeâ eno Slater)
Mulana (ceueeCee cemeueceeve Slater and Eggs seller)
Pendhari or Halawai (he{eje, he{eje, nueJeeF Sweet makers)
Bagwan (yeeieJeeve Gardener)
Govari (ieeJeeje Cowherds)
Govardhan (ieeJeOeve – ieJeUe? Cow milk sellers)
Bhoee (YeeF Palanquin bearer)
Katare (keâe$e – keâeleej selling scissors and knifes)
Hajam or Nhavi (npeece, vneJee Barbers)
Taral or Hamal (lejeU, nceeue Coulee)
Bhadbhunje (Ye[Yepe Grain parcher)
Sutar (meleej Carpenters)
Sutar Pardesi (meleej hejomee Carpenters of Pardeshi cast)
Kumbhar (keâYeej Potters)
Chambhar, Mochee or Mochekari (ÛeeYeej, ceeÛee, ceeÛekeâje Shoemakers)
Jingar (epeveiej Manufacturer of horse- saddles)
Kharkhade (KeejKe[A Trader of salt)
Kalhekari (keâunFkeâje Pots and utensils polishers)
Autari (Deeleeje Metal casting maker)
Maneri (ceCeje Muslim Jewelers or makers of Bangles, made from & Beads)
Attar (Deòeej A vender of perfumes of flowers, A perfumer)
Burud (ye®[A Basket makers)
Pinjari (ehepeeje A carder of cotton and wool)

Chaparband (Úhejyeo Thatchers – makers and repairers)
Lonari (ueeCeeje Maker of charcoal, lime burner)
Patharvat (heeLejJeš Person shaping the stones as per uses)
Gurav (iejJe Servant of God, managers of temples)
Jangam (peiece Devotees of Goddess? hepeeje oJeeÛe)
Kalavanteen (keâueeJeleeCe Dancer and singer women)

Some of the Balute like Kumbhar, Sutar, Chambhar, Joshi, and Mulana also appeared in the above list.

Generally, when there was a separate Bajarpeth established in any village, some Balute might also be doing their business in this Bajarpeth as well as in the village. For example, Kumbhar would make earthen pots in his permanent shop established in the village and would sell them in the Bajarpeth during the time of Day-Bajar.

There were two types of ‘Khum’ in any Bajarpeth. One of which was the Khums permanently residing and trading there and the other was of the traders coming from nearby villages and trading only on a ‘Bajar-day’.

Usually, in every village, one day of a week, (called in Marathi as 'Aathavdyacha Bajar' - Dee"Je[ŸeeÛee yeepeej), was reserved for the trading activity of such Bajar. That means many outside traders used to come to this village for selling some different goods normally not available in the Bajarpeth. Main achievement of such development was to increase the revenue income as well as its status.

It is essential to clarify this subject more deeply.

Day-Bajar (Bazaar) and Bajarpeth were two separate but always joint and interdependent activities.

Normally, in any Mouja village, not having a separate Bajarpeth, such weekly Bajar was conducted on a particular day, usually in the large open ground outside the village. It was daytime Bajar, starting in the morning and vacated in the evening.

> Chatrapati Shahu Maharaj established a new Peth named Peth Sadahsiv in Satara Shahar around A.D. 1728. In the order he mentioned that ‘the Mali (ceeUe) and Danewale (oeCeJeeue - Wani) Dukandar used to sit in the Peth in day times and vacates their shops in the evening’. This order is a Vatan given for collecting the assorted items like vegetables and grains remained or left behind by the traders after they would vacate their temporary shops in the evening times at the end of a Bajar day.
>
> Original Marathi wording is
> Menj meeleeje ÙeLe meoeeMeJe he"Ûee veJee Jemeenle mejkeâejeleve peenuee .. ..
> keâuece 1 he"le ceeUe Je oeCeJeeue Jeiej okeâeveoej eoJemeeme yemeleele meeÙekeâeuee okeâeve Deešeheve ieuÙeeJej keâeoe ceUe oeCee ieeše Jeiej epeVeme he[Pe[Demeue lee lele peeJee (75)

There was no permanent establishment of shops made on this place. The traders from outside areas used to come there with the goods for trading and artisans with their equipments, on that day.

These traders and shopkeepers were erecting temporary tents for the trades. Main traders of such Bajar were called as ‘Wani’ (JeeCee), Udami (Gocee), and Bakal (yekeâeue). They were trading all the eatables, food grains, household goods, and also many other things useful for the daily needs.

In any Kasba village a permanent Bajarpeth was always established, still many needs and necessities of the villagers that could not be totally fulfilled by these Bajarpeth because no sufficient numbers of permanent shops were established there. Naturally, to fulfill such needs of the villagers, the Day-Bajar was much essential. Usually alike any village, it was also conducted on a particular day of the week, in the vicinity of these Bajarpeth, which was called as 'Aathavdyacha Bajar' (Dee"Je[ŸeeÛee yeepeej).

> Gazetteer of Aurangabad district mentioned a list the names of the villages and the day of the weekly Bajar of these villages. Accordingly it is observed that almost all the villages had a tradition of conducting a weekly Bajar. (76)

Initially it was conducted on a particular day. Eventually, as the trade was increased there felt a need of having such facility on each day of the week.

Hence few permanent shops were established that could suffice the day-to-day needs and necessities of the nearby villages.

Thus a permanent Bajarpeth was established. Still there was always additional need remained of a Day Bajar in such permanently established Bajarpeth. All the goods and facilities that could be made available by this Day Bajar were not possible to be fulfilled by any small Bajarpeth because it was not convenient and physically possible to open so many shops that would provide all such needful things.

It has been observed that, this weekly Bajar conducted on a particular day of a week was the origin of a permanent Bajarpeth. Interestingly, many references have been found, pertaining to late 18th century, which state that such Bajarpeth also existed in many Mouja villages, but in 17th century, these were established only in a Kasba village.

The system of conducting a weekly Bajar in a Bajarpeth was practiced even in early 19th century.

> A letter dated 24th April 1825 given to the dignitaries of Peth Sankeshwar of Mouja Mahagaon states that a weekly Bajar should be conducted on every Monday.
> Original Marathi wording is
> Dee%eehe$e jepeßee .. .. hele ØeeleeveOee leee mecemle cenevee[he" mekeâÕej meee meele DeMejeve ceÙeeleve Je DeueHeâ ceepe ceeneieeJe ÙeLeeue he"le meeceJeejÛee yeepeej YejJeCeÛee Dee%ee jepeßee jleveeLejeJe Ùeemee peeneuee Deen leje keâeCeeomee JemeJemee ve OeejIee he" ceee Goceeme Ùele peeTve yeepeejÛee nceojHelee keâjele peeCe.. .. (77)

There was always a need of so many items like Rise, Salt, Coconuts, Sugar, and raw sugar, Turmeric etc. The traders like Wani, Udami, and Bakal, used to bring such items from distinct areas, and many times from Konkan.

> 1. A noting made in A.D. 1750 says that a trader named Timaya Gosavi as bringing Rise, Salt and Coconuts from the Konkan as well as from the Portuguese region with the help of his fleet of 75 bullocks. (78)

Even the local weavers were trading their cloths, many times the raw silk, threads and types of different clothing were brought into these Bajar from Khandesh (Northern Maharashtra regions like Dhulia, and Jalgaon districts).

> 2. A noting made in A.D. 1750 says that a trader named Gangaji Jadhav residing in Somwar Peth of Kasba Pune was bringing raw thread and, cotton clothings from the Khandesh province to Pune with the help of his fleet of 60 bullocks. (79)

Original Marathi wordings of these two letters are

1. yeepeej nejYeòeâhejeÙeCe je eleceÙee ieemeeJee ÙeeÛe yeuemej 75 heeGCeMe Kejepe eHeâjieeCe keâekeâCeele njSkeâ peeiee peeTve leeoU cee" veejU Jeiej epeVeme Ye¤ve leUleeš yeejleeš keâmeye veeeMekeâeme Skeâ Kehe keâjleeue
2. ieieepee peeOeJe Jemlee meeceJeej he" keâee heCe ÙeeÛe yeuemej 60 KeeoMeele peeTve mele KeeÅee Je eÚš JeYej epeVeme Kejoe keâ¤ve leeve Kehee heCÙeeme DeeCeleeue

In A.D. 1763, Pune and Junner province was badly looted by the Nizamshaha army. There was a scarcity of food grains and other necessary goods in the entire region and import of such good was much needed. So Peshwa Madhavrao ordered to the collector of taxes of different stations established in this area.

A letter issed to Mahadev Narayan and Sadashiv Raghunath who were Kamavisdar of Prant Pune and Junnar respectively, states that the Wani and Udami coming from Konkan along with the goods like Rise and Salt, should not be harassed for the payment of taxes or ‘Jakat’. This year Kunabi residents of the villages were looted badly and therefore no Jakat should be collected from these Kunabi on the purchases of foodgrains and salt. But 50% of the usual rate of Jakat should be collected up to Dasara festival from the Wani traders, bringing oils, Turmeric etc. for sale in the markets.
Original Marathi wordings is
ceneoJe veejeÙeCe Je meoeeMeJe jleveeLe keâceeeJemeoej pekeâele Øeele heCe Je peVej ÙeeÛe veeJe he$e heCÙeele JeeCÙeeGocÙeeÙeÛee Deeceovee neT ueeieuee .. .. keâekeâCeeleve leeoU cee" Jeiej epeVeme oKeeue ekeâjeCee ÙeFue lÙeeme pekeâeleeÛee leieeoe ve keâjCe Ùeoe ieeJeieVeeÛe keâCeyee uešue veeieJeue Ùeepekeâejlee le heCÙeenve oeCe cee" veleeue lÙeeme pekeâeleeÛee leieeoe ve ueeJeCe JeeCee Gocee oMeeleve lehe leue ieU nUo Smee epeVeme leGve Ùeleele lÙeeme epevemeeÛee Deeceovee Peeuee heeenpe Ùeepekeâejlee meojn epevemeeme omeNÙeeheÙele pekeâele meoecele emejmlÙeehekeâe evece lele peeCe.. (80)

Above documents are well enough to explain the need of such trades and traders in the Bajarpeth and its daily Bajar. So, the Bajar and Bajarpeth were two combined and interdependent activities conducted in any Kasba village and were also a prime need and necessity of any village. Even in the large cities called as Shahar, this type of ‘Day-Bajar’ was also conducted in the established ‘Bajarpeth’ that was called as ‘Men Bajar’ (ceCeyeepeej).

Peth Guruwar was established around A.D. 1751 in Pune.
Along with the other Khum of this Peth, a ‘Men Bajar’ was also conducted in this Peth. But it was a ‘daily’ Bajar and conducted on each day of a week.
A list made in A.D. 1778, of the collection of house taxes laid for the permanent shopkeepers as well as rents from the temporary traders coming for the Men Bajar has been found from which it can be observed that the traders of the Men

Bajar were sitting on the sides of the roads, and even on the platforms in front of the houses (Called ‘Otta’- Deeše or ‘Padavi’- he[Jee in Marathi). (81)

There were regular allotments made by the government for these spaces to the traders and all these places were taxable.

Taxes from the permanent shops (called as 'Dukan Sara' - okeâevemeeje) were collected on yearly basic and rents were either on daily basis, monthly basic or on yearly contract.

In addition, the permanent shopkeepers were also paying rents for the areas of the covered spaces in front of their shops.

Original Marathi wording and its meaning is as follows.

1921 okeâevemeeje

Rs. 1921 - towards the taxes of the permanent shops

354~~~ Yee[mejkeâejÛÙee lejehe{eue peeiÙeeÛe Je ceCe yepeejeleeue Jeiej

Rs. 354+12 Aanas - towards the rent of open spaces fronting Peshwa Wada and traders sitting on the other open spaces of the Men Bajar

342~~= ye"keâ ceCeyeepeejeleeue mejeHeâ Jeiej Ùeepeheemeeve jepe lÙeeJeÙeeÛe le

Rs. 352+8 ½ Aanas - towards the rent of open spaces fronting Peshwa Wada and the other open spaces of Men Bajar

155 ielekeâUe peeie omeNÙee keâUeme oTve he$e keâ¤ve eouee lÙee yeee vepej

Rs. 155 - towards the payment of the one time tax levied for re allotment of the spaces to the new traders made vacant by the former traders

33 okeâeveehe{ ueiele JeUCeeKeeue GocÙeevee jmleJeeueeme Úhej leeleuee lÙee yeee leleue

Rs. 33 towards additional rent for the traders who had covered their shops by temporary roofing in front of the permanent shops on the roadsides.

70 jmlÙeele ejkeâece peeie nele le keâUeme oTve ÛeeJe[eÛe he$e keâ¤ve eoun lÙee yeee (yeeyele) leleue

Rs. 70 towards the one time payment levied for allotment of the vacant spaces of the road to new traders by the order of the office of Kotwal (called as Chawadi)

37 yeeyeeueJeeue ceCe yeepeejele yemeleele lÙeeÛee ceKlee

Rs. 37 towards the payment of yearly contract made with the fish traders

50 ueeCeeje Ùeee (ÙeeÛe) yeee (yeeyele) heše

Rs. 50 towards the taxes collected by the Lonari trading in the Bajar

70 keâUevee Deeheuee lej øeâeKle keâuee pÙeevee leleuee lÙeeme Ûee$ÙeeÛe he$e keâ¤ve eoun

Rs. 70 towards the transaction tax for the re allotment of the houses sold by former traders to the new traders.

A letter of approval was given to these new purchasers by the Kotwal office.

(It was also called as a 'Choutra' Ûee$ee)

This is very interesting list in which, monthly rent of a place for temporary shop has been charged as Rs. 60 for a space of 5 Haat x 5 Haat

(1 Haat = 45 centimeters, accordingly this space would be 2.25 x 2.25 Meters = 5 sq.meters) that was Rs. 12 per sq.meter.

Therefore, the systems, rules, and regulations of these Bajarpeth were almost common and decide by the ruling government.

In case some villagers wanted to establish a Bajarpeth in their village, sometimes they used to collect the information about the systems, rules and regulations from the officers of another Bajarpeth established in nearby vicinity.

> A letter dated 2nd November 1784, stated that Malhar Dhonddev Purandare Mokdam of Mouja Vadule of Pargana Shevgaon, inquired about the rights of the officers of a Peth to the Mokdam and Kulkarni of the village and also to the Shete and Mahajan of the Bajarpeth of villages like Aamarapur and Nimgaon of Pargana Shevgaon, because he wanted to establish a Peth in Mouja Vadule.
>
> Original Marathi matter is
>
> jepeßee ceekeâoce Je keâuekeâCee Je meš ceenepeve he" Deecejehej Øeee meJeieeJe ieemeeJee Ùeemee
>
> DeeKee[le ue#cee Deeuekeâle jepeceevÙe --- ßeee ceunej Oee[oJe hejoj heee ceee (heešeue ceekeâoce) ceepe Je[ue Keo heee meJeieeJe ceeej (cepekeâj) DeeemeJeeo Je Deeve›eâce eJevelee .. DeeceÛe ieeJee peoeo he" JemeJeuee Deen leLeeue heešeue keâuekeâCee Je meš ceenepeve Ùeme nekeâ ÅeeJe ueeieleele lÙeeJe¤ve lecneme he$e eueneue Deen lej leceÛe YeeJeeÛe he"le n GlheVeeÛe Oeej keâme keâeveeÛe keâmekeâme GlheVe neleele lÙeeÛee ceeej (cepekeâj) eveKeeueme lehemeeueJeej eveJe[keâ¤ve euenve hee"JeeJe meojn nekeâ ueeepece keâeveeÛe keâeve heOeleeÛe Ûeeueleele lÙeeØeee (lÙeeØeceeCe) lehemeeue keâueceyeoeÛee Ùeeo Deueeeenoe keâ¤ve hee"Jeve ÅeeJee .... (82)
>
> Hak nkeâ and Lagima ueeepecee are Arabic words. 'Hak' means 'Rights' and 'Lajima' means ' Things incumbent' or ' A business' or 'An affair'. In this context it is to be understood as the 'rights and duties to be performed'

Practically in 18th and early 19th centuries that is till the end of Peshwa reign, a village and its Bajar and Bajarpeth was happened to be a combine unit. There were no rigid restrictions remained in between the Balute of the village and Khum of the Bajarpeth. Still, the rights, restrictions, and traditions of any village in respect of the Balute were remained unchanged.

No example found to me that no villagers had accepted the new Balute other than traditionally and hereditarily working or making businesses in the same village. In no case the Khum of the Bajarpeth were allowed to establish their businesses, which were already run by the Balute in the same village. But there were many examples found and also stated above that these Balute were allowed to work or make business in the Bajar or Bajarpeth of the same village.

It was also an unwritten rule that the numbers of the Khum of any Bajarpeth were not increased to avail proper business to each of them. But sometimes, due to this unwritten rule, the existing traders of a Bajarpeth were making their monopoly. In such cases government or the officers of the Bajarpeth had to take drastic actions to break this monopoly by inviting some new traders doing the same business, from outside areas.

> A Koul, given by the Deshmukh and Deshpande on 5th November 1771 that a new shop should be given to a 'Saraf' in Peth Somwar of Saswad village and also a concession was offered to him for paying only one rupee per year for a period of four years. Interestingly there were four Saraf shops already existed in the same Bajarpeth. Still this new shop was established.
> Original Marathi wordings is
> mejeHeâeÛe okeâeve he" meeceJeej keâee ceeej (keâmeye cepekeâj - meemeJe[) leeueve mekeâJemleeve jeneJe eoJeeCeÛee meeje Ûeelee mejeHeâeØeceeCe lele ÅeeJeÙeeÛee leekeâle veene cnCeve eJeoele keâue le ceveeme DeeCeve keâheeU neTve keâeue Ûee JejmeeÛee eoune Deeme oj meeue meeje ®ee 1 Ùekeâ ... Ûee meeuee ÛÙeej ®ee oTve meKe¤he jeneCe keâeo DeeyeeoeCee keâjCe (83)

Even in the large Mouja, where one or more Bajarpeth were established, the Balute of the village and the Khum of the Bajarpeth were trading and working together. Naturally, some conflicts in between their trade rights were always observed. Government had to solve these problems either amicably or forcefully.

This order is a representative example of the rules of any Bajarpeth.

> Peshwa passed an order on 24th October 1806 that the Vani traders of Bajarpeth of Saswad village should not sale the oils. It was a traditional business of Teli (Oilmen) and they only should sale oil. Even Vani should purchase the oil from Teli even required for fulfilling their home needs.
> But at the same time Teli should not sale the goods that were sold by Vani traders.
> He further ordered that the Teli traders of this village should not raise the prices and sale these oils according to the rates decided in the Peth of Pune. They also should not store and make temporary scarcity and produce the appropriate quantum that would be necessary to fulfill the needs of the villagers. (Marathi wording of this sentence is very interesting it means that ' the buyers should get the oils costing from a Paisa to thousands of rupees' in the market).
> This order further states that both should be heavily punished if they did not follow these rules and guidelines.
> Original Marathi matter is
> Ùeeoe keâee meemeJe[meee meyee ceÙeeleve Je DeueHeâ keâee (keâmeyee) ceeejÛe (cepekeâjeÛe) leuee ÙeeÛee Goece he[uee JeeCee leue eJekeâleele lÙeeCee eJekeâe veÙe ÙeeJemeeÛee keâuece yee lehemeeue
> heCÙeeÛe OeejCe Øeee (ØeceeCe) leue eJekeâeJe keâcee eJekeâe veÙe

eyeÚeÙelee Ùekeâ pee[e heemeve heVeeme pee[Ÿee DeeuÙee Deemelee lÙeeÛee Keee (Kejoe) øeâeòeâ (Gòeâe ekeâJee meJe ceeueeÛee) leuÙeeve keâjeJe epeveme ceeleej peeT oT veÙe peelee Deeme peenuÙeeme JeeCÙeevee ojcÙeeve pÙeepelee Deeiej keâcee keâ¤ve leT veÙe

heMeeheemeeve nepeeje ®ee (®heÙeeÛe) Ûe leue ieeJeele Deeiej hejkeâe Kejoeme ieeJeele eiejeFkeâeme eceUeJe meemeJe[eme leue eceuele veene Deme neT veÙe

JeeCÙeevee leue eJekeâe veÙe ojcÙeeve ueyee[e keâuee Demelee heejhelÙe keâjeJe JeeCÙeeme lejKeÛeeme leue ueeieue le oKeeue leuÙeeheemeeve lÙeeJe

heCÙeeÛe OeejCe he#ee pÙeepelee DeemeeJe ekeâJee yejeyejeve DeemeeJe keâcee OeejCeve eJekeâuee Demelee Je leue eceuele veene Demee yeeYeeše he[uee Demelee heejhelÙe keâ¤ve JeeCÙeevene leue eJekeâeJe Deeme neFue leuÙeeve yeeue veÙe

Yemeej Goece meJeevee keâjeJee Deeme Deen lÙee Øeee leuee ÙeeCee keâuee Demelee JeeCÙeeve yeeue veÙe Yemeej meJeevee eJekeâeJe

ekeâjeCee epeVeme leuÙeeve eJekeâe veÙe eJekeâue Demelee ievnieeje lÙeeJee (84)

Administration of a Bajar and Bajarpeth

Alike any village, all the Bajarpeth were also administrated by the officers named as (Mešs) Shete, (ceenepeve) Mahajan, and (ÛeeOejer) Choudhari. Of which, Shete was chiefly responsible for the establishment and prosperity of that Peth. Mahajan was maintaining the accounts of the Peth and Choudhari was responsible for guarding that Peth.

All of them were 'Vatandar'. Their duties were much similar to the officers of a village like Patil or Mokdam, Kulkarni and Chougula.

Normally, an order issued for establishing any Bajar or Bajarpeth was called in the contemporary documents as 'Koul' (keâeue)

‘Koul’ is an Arabic world. It means ‘a promise’ or ‘a royal assurance’.
A letter of giving such assurance is called as ‘Kaul-Nama’ (keâeueveecee).

Establishments of new Bajarpeth were a need even in 17th century and Muslim rulers were also paying much attention to it. But during 18th century, it became a prime necessity and Maratha rulers hartly supported this activity. As a result many new Bajarpeth were established in Kasba and Mouja villages.

A Koulnama was made for the establishment of Peth Rustumabad at Mamla Murtajabad alias Cheul in Konkan territory in A.D. 1644. Its wording reflects how the contemporary rulers were enthusiastic for the development of such new Peth because, a concession in the taxes (Jakat) for a period of 12 years was offered to this Peth. That is till 12th year no such Jakat would be collected from the Khum of this Bajarpeth. (85)

This 'Koul' was always given to a respectable and influencing person of the village, who really wish to work hard for the initial establishment of any Bajarpeth. Eventually that person was appointed as a 'Shete' of that Peth by executing a 'Mahajar' in the meeting of villagers and few officers of that Pargana. These meetings were called as 'Majalas' and the place where these meetings were conducted was normally called as 'Got-thal'. The people those were present in the meeting were called as 'Hajir Majalas'.

(cenpej) Mahajar is an Arabic word, which means that 'A deed made in the presence of and by the acceptance of many people'.

It is also referred in Marathi documents as 'Surat Majalasi' (mejle cepeeuemee).

Surat (mejle) is an Arabic word, which means 'Written' and Majalasi (cepeeuemee) is derived from another Arabic word 'Majlis' (cepueeme) that means a meeting. Consoliteted meaning is 'a deed written in a meeting'.

(ieeleLeue) is a combination of two Sanskrit words. 'Got' ieele means 'A group of people collected or assembled for investigating a matter' and 'Thal' (Leue) is a corruption of another Sanskrit word ' Sthala' mLeU) means a place or a station.

When a decision regarding any matter of law had to be taken, particularly in Deccan territory, it was a tradition to call a meeting of respected people of that village and also administrative officers like Kazi, Deshmukh, Mokdam (Patil), Kulkarni, Balute of that province at a suitable place in a suitable village. They were called as 'Hajir Majalasi' (nepeej cepeeuemee).

'Hajir' is another Arabic word means 'Present' that is 'those who are present in the meeting'.

Both the parties were stating their respective complaints in that meeting. After doing proper investigations, the people so gathered were taking a collective decision in that matter of law, which had to be agreed including the parties.

A document then prepared stating all the proofs, statements, and the decisions, which was called as 'Mahajar' or 'Mahajarnama' cenpejveecee.

All the names of the people attended that meeting were noted at the begining of this order along with their respective posts.

Main duty of a 'Shete' (also referred as 'Shetya') was to invite different traders and Khum in that Peth, make their establishments, solve their problems and look after them so that they would encourage to do more business and simultaneously help to increase the revenues.

In any government, Bajarpeth was main factor for the collection of revenue income. This collection was depending upon the development and prosperity of any such Bajarpeth and therefore much attention was paid in priority towards its prosperity.

Mahajan was responsible to keep the accounts of the revenue income of that Peth and also to debit it in the government treasury as per the ratios and rules framed.

Two types of words, 'Jama' (pecee) and 'Hasil' (nemeeue), were referred often in the historical documents for the income.
'Jama' mans 'The collection' that is the expected or budgeted income and 'Hasil' means 'annual results of that collection' that is actual collection received. Both are Arabic words.

Generally these officers were appointed separately but sometimes, a combined Vatan of Shete and Mahajan were honored to a single person.
A Mahajar made on 21st June 1717, which states that, Chatrapati Shahu Maharaj issued permission for establishing a Peth in Mouja Nandede and offered Sambhaji Jadhav the posts and duties of Shete and Mahajan of this Peth. According to this Mahajar, Sambhaji Jadhav was liable to establish his rights of Shete and Mahajan and accordingly allowed to collect certain good and services from the Khum of this new Peth. **(86)**
Some examples rarely found that the all the Vatan like Shete, Mahajan, Bidawai etc were offered to a single person.

A letter dated 2nd January 1657 stated that Vinayakbhat Thakar was honored by giving Vatan (Called as '**Mirasi**' ecejemee in the letter) or hereditary rights of the posts like Shete, Bidawai, Mahajan, Mehetra of the Khum of the Peth, Kotwal (Choudhari?), Davahalak (?) and Pansare, of Peth Jijapur of Mouja Pashan. It is also stated that all these honors and rights conferred to Vinayakbhat should be followed as per the customs and traditions that were followed in the Bajarpeth of Aundh village.
Original Marathi matter is
Depe jKle Keeve jepeßee epepeeyeeF meenye oece oeuelen yepeeveye nooejevee Je oMeceKeevee Je ceekeâoceevee ceepe heemeeve he" epepeehej meee meJee Kecemeve DeueHeâ Jeocelee jepeßee eJeveeÙekeâYeš ("keâej) peemee lÙeemee meenyee cenjyeeve neTve ecejemee Depeje ceNnecele uekeâjeÛe uekeâje eoOeuee Deme he" cepekeâjÛee eye leee (lehemeeue)

meŠheCee ceenepeCeheCee heevemejkeâe
eye[JeheCee keâeleJeeuekeâe [Jenuekeâe
he"ÛÙee KeceKeceeÛee cenlejkeâe

meojn ecejemeeheCe lecneme eoOeuee Deme lee lecne meKee ecejemeeheCeeÛee keâejYeej keâjele peeTve he"Ûee ceeceje keâjCe cnCeeve Jeocelee peemee Ùeeme eoOeuee Deme leje lecne ÙeCeØeceeCe ÛeeueJeele peeCe Ùekeâpeje Delej he[e ve oCe pee keâeCee enuee njkeâle keâjue lee eoJeeCeÛee ievnieej Ùeemee meenye leekeâeo HeâceeJeleeue lecne eJeveeÙekeâ peemee ÙeeÛÙee nmle keâecekeâepe Je ecejemeeheCeeÛee keâejYeej lele peeCe heenue pe keâeCee Deenle le keâue oj keâue Demelee Ùeeme nkeâ ueeepecee heeve ceeve peme DeGoÛe (DeeOe ieeJeeÛÙee) he"le Ûeeuele Deemeue leCeØeceeCe ÛeeueeJeCe Ùeemee ecejemeeÛee "eT lejJee[e keâjeÙeemee Deveecele "Jeuee Deen lee oCe Øeee meYeevepee veeFkeâ ueneve leTve Demeue eHeâjJeve eJeveeÙekeâYešeme oCe omeje hejJeeveiee ieeceepee veeFkeâ lecne JemeenleeÛe keâeceeme pe ceeceeue Åeeue leCe heceeCe meenye ÛeeueJeleeue ceee **(87)**

It seems that the duties of Choudhari and Kotwal of any Bajarpeth were similar. Generally the post called as 'Kotwal' is referred in the 18th century documents as an administrator of a 'Shahar'.

His duties were, to protect the Shahar from thefts and robberies, keep control on the Khum and residents maintain law and order in the city as well as make justice in the criminal issues.

A Choudhari of a Bajarpeth was also doing the parallel duties except making any justice in the criminal and allied cases.

This letter also reflected two important things. It is mentioned that all the procedures, rules and rights should be maintained as per the systems set in the Bajarpeth of 'Aundh' (DeeOe) village. (Ùeeme nkeâ ueeepecee heeve ceeve peme DeGoÛe (DeeOe) he"le Ûeeuele Deemeue leCeØeceeCe ÛeeueeJeCe)

It was certain that there was also a Bajarpeth existed at a nearby village named Aundh. Both these villages are still in existence with their names. Secondly, a plot, in possession with the village officers, which was kept reserved for building a house of the Vatandar, should be hand over to Vinayakbaht. (Ùeemee ecejemeeÛee "eT lejJee[e keâjeÙeemee Deveecele "Jeuee Deen lee oCe)

Being the Vatandar, the Shete, Mahajan were given rights to collect goods and cash towards their remunerations from the Khum and traders of that particular Bajarpeth.

Generally, rights and percentage of such remuneration was similar in the territory but both were decided by the government and clearly mentioned in the 'Koulnama' of the individual Vatandar.

A Sanad given below would state the details of the rights of a Shetya of a Bajarpeth established in a Kasba village, pertaining to 18th century.

A list of such rights of a Shetya of Peth Sadashiv established at Kasba Vamori, Tarf Rahuri, Pargana Sangamner is available.

It can be observed that being the Shetya of a Peth established in a Kasba village, he has received more rights than the Shetya of Peth Shukrawar, which was established in Shahar Pune.

This differenciation might be made because a 'Peth' in small Kasba was governed by the Shetya under the observation of the Deshmukh and patilof that village. Whereas, a 'Peth' in Shahar Kasba was governed by the Shetya under the observation of the the officers like Kamavisdar and Kotwal appointed by the Peshwa.

Original Marathi Matter is

veeieejece Gheveece YeeieJele, iee$e keâhee, me$e DeeÕeueeÙeve, ÙeeÛe veeJe meveo keâe, lecne npej keâmeye heCe ÙeLeeue cekekeâecee eJeoele keâue. DeeheCe mJeeecemeJee Skeâeve‰heCe yenle eoJeme keâuee, lÙeeme mJeeceevee keâheeU neTve keâmeye Jeeceeje leheâ jenje hejieCe meiecevej mejkeâej cepekeâj ÙeLe meoeeMeJe he" veJee DeeheCe ßece meenme keâ¤ve

Jemeenle keâuee, leLeeue MešheCeeÛe Jeleve veleve DeeheCeeme keâjej keâ¤ve oTve ÛeeueeJeue heeenpe cnCeeve lÙeepeJe¤ve ceveeme DeeeCelee lecne jepÙeeleeue hejeleve meJekeâ ÙeemleJe leceÛe ÛeeueJeCe DeeJeMÙekeâ peeCeeve lecneJeje keâheeU neTve keâmeye cepekeâj ÙeLe meoeeMeJe he" veJee lecne ßece meenme keâ¤ve Jemeenle keâuee leLeeue MešŸeheCeeÛe Jeleve veleve mejkeâejeleve lecneme keâjej keâ¤ve oTve JelevemeyeOe nkeâokeâ ceeveheeve eyeleheMeeue ekeâòee

1 Yemeej keâuee njepeVeme

ojieeCeeme 88 . ojiee[Ÿeeme 88~~ ÙeCeØeceeCe oj yeuee eve"Je Je iee[Ÿeeme DeeOeeuee

'Bhusar' (cereal grains), per Goni (bag) 8th part of a Sher, per Gadi (cart) ½ Sher that is per bullock Nithave (½ Sher or 8th part of Payali) and per cart ½ Sher

1 ekeâjeCee Jepeve hekekeâ njepeVeme oj yeuee Jepeve 88~~. oj iee[eme 883~~ oj yeuee DeÛÚj

Je ojiee[Ÿeeme mee[leeveMej

'Kirana' (Grocery) all measured in weight, per bullock ½ Sher (or 8th part of Payali) and per cart 3½ Sher

1 [ekeâe ([ekeâ eJeMe<e) leeueeue lÙeepeheemeve veejU eJe[e

A coconut and betel leaf from the postman

1 leeyeeUe Ùeeheemeve oj yeuee heeve meceej MeYej Je oj jepe oj okeâeveeme heeve 13 lejeØeceeCe

Betel leaf from Tamboli, per bullock load 100 numbers and per shop daily 13 numbers

1 MešŸeeÛe okeâeveeme Je lejeme heóe Je Ješ eyeieej Je heeueheóe veene

No tax to be collected for the house and shop that belongs to Shetya.

Even no tax should also be collected from Shetya for his or a 'Pal' (temporary shop of a day bajar)

1 heelee MešŸeeÛee. (?)

1 ceeUJe MeJe Jepeve hekekeâ

4~ oj iee[Ÿeeme oneMej

881 oj yeuee Skeâmej

881 ceJee õe#e Jeiej DeeCeleeue lÙeeme oj yeuee SkeâMej ceekeâUe Yeepee yeÛekeâ eveye Jeiej oj yeueeme heÛeJeeme Deeye oj yeuee one

'Malave' (Vegetable stuff), per cart ten Sher, per bullock one Sher, Fruits per bullock one Sher, assorted vegetables per type 'Bachak' (that is a quantity measured in a cavity created by joining two hands by extending fingers), lemons 25 numbers and mangos 10 numbers per bullock load.

1 heeš ueeieue lÙeeme Meuee Je eJe[e

A coconut and betel leaf in the each marrige ceremony (Called as 'Pat' in Marathi)

1 ieeOeUeme eJe[e Jeeše Je Tme heâue

Half coconut, betel leaf, shugercane and flowers in each 'Gondhal' (It is a religious ceremony that is conducted after any marrige ceremony)

1 yeepeejeÛe JeeCee Ùeepeheemeve oj Dee"Je[e oj Demeeceeme meheeNÙee 2

2 betelnuts from each Wani trader per week

1 Pe[heše Je<eYeNÙee

Yearly tax towards the flag

1 JejCe eJekeâeJemeeÙe ÙeFue lÙeepeheemeve heue
15 iee[Ÿeeme heOeje
5 oj keâyee[eme heeÛe
1 DeePÙeeme Skeâ

'Vairan' (Grass for the animals) brought in the day bajar
Per cart 15 bundles, per 'Kabad' (A load carried by bullock, horse or camel) 5 bundles and per 'Oze' (a large load carried by a person) 1 bundle.

1 ueekeâ[eJekeâeJeÙeemee DeeCeleeue lÙeepeheemeve meceej
5 oj iee[eme heeÛe
1 oj ceeUeme Skeâ
2 oj keâyee[eme oeve

'Lakade' (small pieces of wood) brought in the day bajar
Per cart 5 numbers, per 'Moli' (alarge bundle of mant wooden pteces tied together) 1 number and per 'Kabad' (A load carried by bullock, horse or camel) 2 pieces

1 heeLejJešeheemeve peele oj Demeeceeme Je<eeYeNÙee

'Jate' (Grinding wheels prepared from stone) 1 per person per year working as a 'Patharvat' (a person shaping the stones as per uses)

1 mejkeâejÛee eMejheeJe Je eJe[e

'Sirpav' and 'Vida' (Clothing and betel leaf presented as an honer) honored by the government

1 he"le epeveme eJekeâeJeÙeeme JeeCee Gocee eyeÚeFle Jeiej Ùeleele, lÙeeÛee evejKe Ûeele Gocee eceUeve MešŸeeÛe ceeheâleeve keâjeJee

'Nirakh' (Market rate) of the goods brought for selling by Wani, Udami and other traders coming for day bajar should be decided by a Shetya with the help of few permanent traders of the Bajarpeth.

1 MešŸeeÛe lejÛe ie¤{ej cejue lÙeeÛee Ûejmee MešŸeeve lÙeeJee

If any animal tamed by Shetya dies then its 'Charasa' (hide of animals) should be given back to Shetya

1 he"leeue ceeve 1 heeàŸeeÛe yeue
1 neUeÛee heeUe
1 meCeeÛe JeeepeJeCe

'Man' (honors) of a Shetya, maintained by the Peth
First bullock to be brought into a procession of Hindu festival called as 'Bailpola'

First 'Puran Polee' (An Indian sweet bread) to be put into a religious fireplace made to celebrate a Hindu festival called as 'Holi'. Firsr honor to be given to Shetya in any Hindu festival

It is observed that in any Mouja or Kasba villages, all these honors were given to Patil but these honors were given to Shetya of the Bajarpeth belonged to that village. It was a tradition maintained that the Patil should receive the honers from the village and Shetya should receive the honors from the Bajarpeth.

18 Dee"je keâuece

Total 18 cluses

he"leeue okeâeve oeve lecne yeeeOeuee Deenle lee MešheCeekeâ[eouee Demele

Two shops built by Shetya shall be in his possession.

1 leeueÙeeheemeve

88~. oj leeCÙeeme oj Dee"Je[Ÿeeme leue heeJeMej leuÙeeÛe ceehee

8882~. eyeÚeÙelee okeâeveoej Ùeleeue lÙeeme Je yeepeejkeâje Ùeepeheemeve oj Demeeceeme oj Dee"Je[Ÿeeme

'Teli' traders of the Bajarpeth should give ¼ Sher oil per batch of oil extractde, per week and the Teli coming for a weekly bajar should give ½ Sher oil per week per person

1 ÛeeYeejeÛe okeâeveeme pee[e Skeâ ojmeeue.

1 pair of shoe from 'Chambhar' traders per such shop per year

1 meeUe keâe°e oj ceeCemeeme ojmeeue heemee[e meveie .~~. evece

½ length of a cloth called as 'Pasodi' from 'Sali' and 'koshti' traders per person per year

1 ie[eKeJeeuÙeeheemeve oj okeâeveeme oeve eÛeueceeÛee leceeKe oj Dee"Je[Ÿeeme

Tobacco for filling 2 'Chilim' (pipe) from per shop of the tobacco sellers per week

1 okeâeveoej Je heeuekeâje JeeCee Ùeepeheemeve oj Demeeceeme oj meCeeme ieU heeJeMej

¼ Sher 'Gul' (coarse of raw sugar) from each shop of the Bajarpeth and from per trader of weekly bajar for every festival

1 he"leve Yemeej Ye¤ve peeleeue lÙeepeheemeve oj ieeCeeme ®keâ 2 oeve

Persons who would be taking grains by purchasing from the Bajarpeth should lavy 2 Ruke per such bag purchased.

1 Oeveiej okeâeveeme ÛeJeeU Je<eYeNÙee Skeâ

1 blanket from per shop of Dhangar per year

1 he"leeue lej peeiee Je ecejemehe$e keâuÙeeme MešŸeeÛee mee#e leeueve oj Mekeâ[e 5 heeÛe MeuÙeeyeöue

Shetya should witness the entire sale or purchase deeds made for the land and houses pertaining to the Bajareth, and an amount equal to 5% of the total conversion tax should be given to Shetya.

1 eoheJeeUeme JeeCeeGocee Ùeleeue lÙeevee Yeš oj Demeeceeme ®heÙee Skeâ

Traders like Wani and Udami, coming for Hindu festival 'Diwali' should gift 1rupee to Shetya.

1 o[heâjeF MešŸeeÛe ceeheâleeve ÛekeâJeeJee

Shetya should collect fines charged for anycrime or misconduvt happened in the Bajarpeth or Bajar.

1 he"le MešŸeeÛe DeeOeeueeve Je le[Ÿeeve ceehe JneJe

Shetya should decide and standerdise the measures and weights that should be used in the Bajar or Bajarpeth.

1 yeenjeue Gocee JeeCee ÙeleeueIÙeepeheemeve peeJeve heenve Jeee<ekeâ IÙeeJe

Shetya should collect, by observing their turnover, yearly tax from the Wani, Udami traders coming regularly for the weekly Bajar.

1 mele Je jMeece Je keâehe[pej ceevee oj Mekeâ[e ÛeJeue

Tax to be collected on per 100 pieces from the traders trading cotton and silk etc.

1 peeiee jeTUeÛÙee ceeieeme, veJeej Jeiej epeVeeme MešŸeeÛe lejeme ueeieue lee eyevecepeje eJeCeve ÅeeJee

Materials like 'Nawar' to be supplied to Shetya free of cost

1 Jeee<ekeâ peeJeve heenve IÙeeJe

1 eKemlee Je mejeheâ

1 yeeneje

Shetya should collect yearly tax from the Khisti, Saraf and Bohari traders of the Bajarpeth, by observing their turnover.

meojnve DeemeecÙeeheemeve

From the persons underlisted

1 meej Ke$ee Ùeepeheemeve Meuee Je<eYeNÙee Skeâ

1 'Shela' per year from all the Khtri.

1 meej ceeeceve Ùeepeheemeve Je<eYeNÙee heeieeš Skeâ

1 'Pagote' (Turban cloth) per year from all the Momin.

1 meej yepeepe eceUve Je<eYeNÙee ueie[Skeâ

1 'Sari' per year from all the Bajaj

1 vekeâeMeeJej oeKeuee MešŸeeÛee DemeeJee, Deekeâej neFue lÙeeme oj Mekeâ[e Skeâ ®heÙee

Shetya should sign on any syrvey map and should collet the charges at 1% on the total cost of preparing the said map.

1 meueleveieej Ùeevee MeYej meeieUe eJekeâuÙeeme Skeâ meeieU ÅeeJee

'Salatangar' (Tanners or leather dryers) should give one tanned piece of leather to Shetya on the sale of every 100 such pieces.

1 ieeJekeâme oj Demeeceeme Ûeej iepe [ekeâje (?) keâ¤ve ÅeeJe. epecee MešŸeeÛee

Shetya should sholder the responcibility of building 'Gavkusu' (Village enclosure wall) and distribute the expenses of this work to each resident. Each such resident should bare the cost of 4 Gaj length of the wall.

1 Dee"je Kece Je yeeje yeuelee Ùeevee peeJeve ceeheâkeâ keâeceeieje eMejmleØeceeCe keâjeJee

All 18 Khum and 12 Balute should do their works as per the traditions set by the village.

22 yeJeeme keâuece

Total 22 clauses

ÙeCeØeceeCe nkeâokeâ ceeve heeve Je okeâeve oeve JelevemeyeOe keâjej keâ¤ve eoune Demele, leje MešheCeeÛe Jeleve lecne Je leceÛe he$ehee$eeeo JeMehejhejve DeveYeJeve meKe¤he jenCe Jeleve meyeOe lecnekeâ[vepej ®heÙe 100 MeYej keâjej keâue le mejkeâejele heelee pecee peenue Demele cnCeeve

meveo 1

All the clauses, rights and honors are agreed and accepted including two shops, which are given by the agreement as a 'Vatan'. You should enjoy this Vatan given in succession to you and should happly live (in the Bajarpeth).

Total 100 rupees towards one-time charges for giving this Vatan (Called as 'Najar') are collected from you and credited in government treasury.
ÙeeJeMee meojn DevJeÙe meveoe Je eÛešCeeMee he$e YeeieJešeÙeeme 3

A Sanad and 2 letters from Chitnis are issued for the implementation
1 ceekeâoce keâmeye Jeeceeje hejieCe meiecevej mejkeâej cepekeâj Ùeeme meveo

1 Sand is issued to Mokdam (Patil) of Kasba Vamori of Pargana Sangamner
2 eÛešeCemee he$e

2 letters from Chitnis are issued to
1 oMeeeOekeâeje Je ueKekeâ Jeleceve YeeJee hejieCe meiecevej mejkeâej cepekeâj

1 to Deshadhikari and writer of Pargana Sangamner
1 oMeceKe oMehee[Ÿe hejieCe cepekeâj.

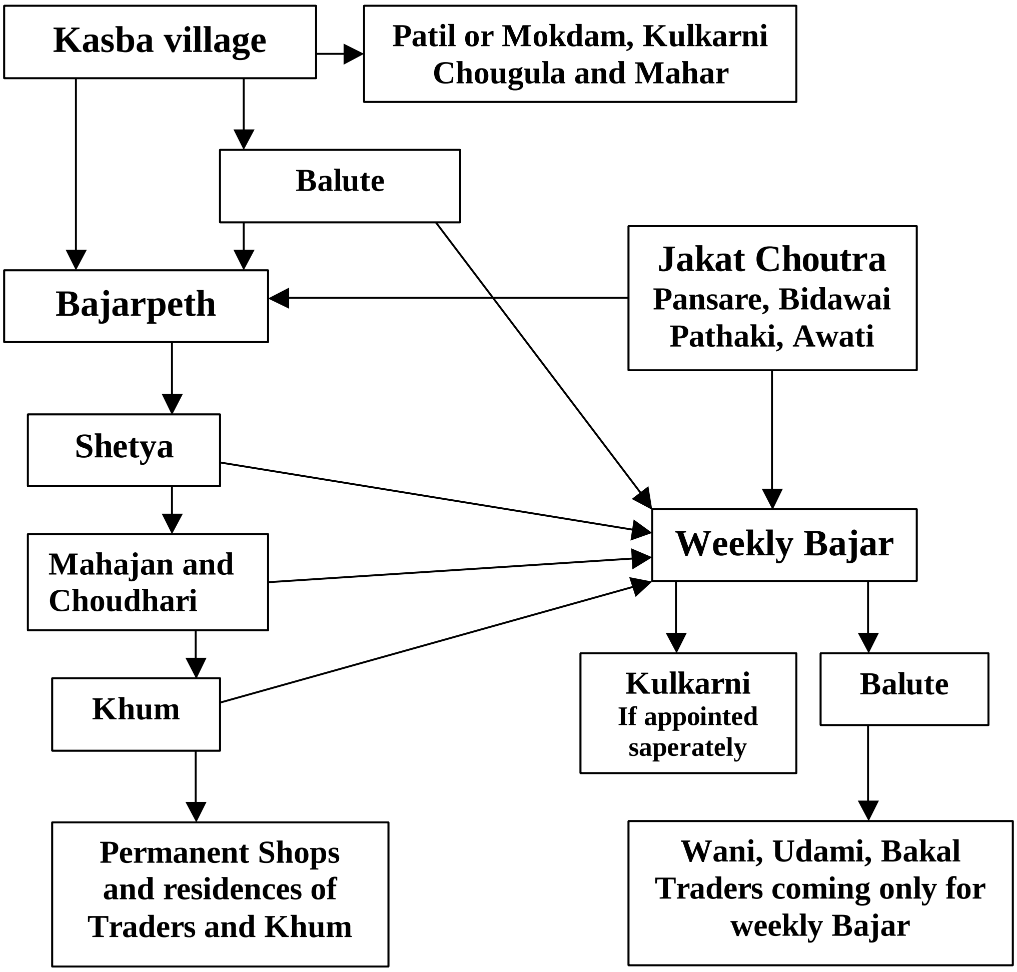
1 to Deshmukh and Deshpande of Pargana Sangamner
2

oeve meveoe Je oeve eÛešeCeMee he$e

jmeeveieeÙeeoe (88)

For the rights of the Shete and Mahajan also refer
Shivacharitra Sahitya volume 2, on pages 132 to 143, (89)
Aitihasik Sankirna Sahitya volume 1, on page 141 (90)

Structure of a Bajarpeth


Kasba village
Patil or Mokdam, Kulkarni Chougula and Mahar
Balute
Jakat Choutra Pansare, Bidawai Pathaki, Awati
Bajarpeth
Shetya
Weekly Bajar
Mahajan and Choudhari
Khum
Kulkarni If appointed saperately
Balute
Permanent Shops and residences of Traders and Khum
Wani, Udami, Bakal Traders coming only for weekly Bajar

Before entering in the Day Bajar or any Bajarpeth, the traders and Khum had to pay octroi, excise, and taxes as per the rules of that Peth.

Normally, at the entrance and exit of any Bajarpeth of a village, octroi or excise check posts were erected, called as 'Jakat Choutra' (pekeâle Ûee$ee).

A list of about 100 items on which such Jakat was charged is mentioned in a document. (91)

An officer, in charge of these check posts was called as 'Pansare' (heevemeej). He was responsible for checking the import goods in the Bajarpeth and collection of 'Jakat' (octroi and taxes) according to the orders issued by the ruling government.

Sometimes, an officer called as 'Choudhari' (ÛeeOeje) was appointed for the protection of these Bajarpeth. This post is also a 'Vatan'. He was responcible for the protection of that Bajarpeth. In a kasba where there were more than one Bajarpeth, it was observed that a Choudhari was appointed for two or three Bajarpeth of that Kasba village.

> An order states that on 12th August A.D. 1733, Peshwa Bajirao (I) appointed Babuji Naik Joshi as Choudhari of Kasba Pune as well as of Peth Shahapur and Peth Murtajabad of Kasba Pune.
> Original Maratthi wording is
> yeeyepee veeFkeâ peemee Ùeeme keâmeye cepekeâj he" Meenehej Je he" celepeeyeeo keâmeye cepekeâj ÙekeâCe leeve he"eÛe ÛeeOejeheCe veleve keâ¤ve eoue (92)

Whenever there was a weekly Bajar in any Peth, many outsider traders and Khum used to arrive. Transportation of the grains and goods were normally done with the help of bullocks. If the Peth would be important then there were many such bullocks carrying so many different goods of so many traders, gathered around that village for the day Bajar. A large open space was specially reserved as a camping site for them.

It was a tedious task to make a list of such traders and their goods. Till the end of the Bajar, all these bullocks need a protection. To segregate the groups of bullocks as per each individual trader and also provide them grass and water was an important work.

These all services were offered to the traders by the officers of the Peth and for that an important Vatandar of a Peth called Bidawai' (eye[JeF) was appointed. He was also responsible for keeping records of these traders and their goods as well as their timings of arrival and departure.

> Two letters are found that state the need of a 'Bidawai' for the Peth Bajar of Mouja Charholi. Both letters are dated 15th November 1653.
> Shahaji Raje sent first letter to the Deshmukh of Pargana Pune as follows.
> Ramseti Setiya of Peth Bajar of Mouja Charholi requested Shahaji Raje that the Bajar was flourished few years ago but in the mean time it was totally deserted. As per the Koul of 12 years given by Shahaji Raje for its re-establishment, he again established a Bajarpeth there. In search of proper persons for the posts of

Mahajan and Bidawai he went to Pune and urged Vinayakbhat Thakar to accept a post of Bidawai of the said Bajar, which Vinayalbhat accepted but requested Ramseti to bring an official letter from Shahaji Raje. In the meanwhile, Renkoji Devkar was appointed as a Bidawai of Peth Bajar of Charholi. Ramseti requested that if Vinayakbhat would be appointed then the Pethbajar would prosper more because he also took great efforts to re-establish this Peth with Ramseti. On request of Ramseti, Shahji Raje issued an order that the earlier appointment of Renkoji Devkar has been cancelled and Vinayakbhat Thakar has been appointed as a Bidwai of the Pethbajar.

Second letter is an order or Koulnama given to Vinayakbhat Thakar by Shahaji Raje for the Vatan of Bidawai of Peth Charholi. Accordingly, he was also ordered to build his house in this Peth and enjoys the privileges of the post.

Marathi wording of this Koul is

F keâeueveecee Depe jòeâKeeve cenejepe jepeßee Meenepee jepe .... leee Jeocelee jepeßee eJeveeÙekeâYeš "keâej me (meekeâve?) meee Dejyee Kecemeve DeueHeâ Ùeeo keâeueveecee ueneve oeOeuee Ùemeepe meenye lecneJeje cenjyeeve neTve ceepe ÛeNneueeme veJee he" JemeJeuee Deen leLeeue eye[JeheCe lecne (Depejecejece) lee keâue Deme lecne he" cepekeâje lejJee[e yeeOeeve he" cepekeâje jeneve meKe eye[JeheCe keâ¤ve DemeCe keâeue Deme .. (93)

Considering these letters it may be understood that the post of Bidawai was much important in the administration of any Bajarpeth.

Another equally important officer was known as 'Aawati' (DeeJeše, Deeše). He was responsible to set right the weights and measures and also for checking its applications in any Bajar or Bajarpeth, as per the standards of the ruling government. (94)

A small Kasba or Mouja village did not required such huge permanent Bajarpeth because there was a traditionally adopted system of having a separate ‘Bajar’ on a particular day of the week, but in large Kasba or in any Shahar this type of utility was not sufficiently workable.

General Planning of a Bajarpeth

Planning of a Bajarpeth was very simple. In any such Bajarpeth, at the beginning there were few shops established on one or either sides of a road. Eventually, these shoplines were streached further as per the necessities. Thus the expanse of a Bajarpeth was gradually increased.

Around A.D. 1786 a space for establishing a new Peth ‘Navapura’ in Pune was given to Jivanram. It was 60 Haat long (27 meters) on the northern side of the road.

Original Marathi wording is
yeehepee DeeveojeJe keâceeeJemeoej keâmeye heCe Ùeeme keâe jmlÙeeÛe Gòejme mejkeâejÛee Pee[Deenle lÙeeÛe ueiele yeeie Je ceU Demeleeue lÙeehekeâe okeâeveehejlee peeiee mee" nele ueeyeeÛee pee okeâeve neleeue lÙeeme oeJeuee Deme leje yeeieceàÙeehekeâe meojnheceeCe oj okeâeveeme mee" nele ueeyeeÛee peeiee oTve yeekeâe yeeie Je ceU jeKeCe **(95)**

In this case it is to be understood that a cluster or group of shops making same type of business should be accommodated within a length of 60 Haat (27 meters). It was not the total length of this Bajarpeth.

Normally in large Bajarpeth of a Kasba, many different types of traders and businessmen used to establish themselves permanently in these Bajarpeth. Generally the traders particularly trading common and similar items or making same business were used to form a group of their shops in a lane or sector. These were formed either for a particular trade or business or for occupying particular colonies of professionals. Such sectors, usually formed in different lanes, were called as 'Aalee', (DeeUe) 'Valee', (JeUe), 'Ganj' (iepe), 'Galli' (ieuuee), or ‘Muhalla’ (cenuuee).

'Ganj' is a Persian word means 'A market or 'A Bajar'.

In Pune, a new Peth was established around A.D. 1755 called as Ganj Peth. The traders of Salt (Salt is called as 'Meeth - 'cee" in Marathi) particularly occupied it, by which, it was called as 'Meethganj'. Eventually it was named as 'Peth Meethganj' (he" cee"iepe).

In late 18th century it was called as Peth Ganj. Now a day, it is named as 'Mahatma Phule Peth'.

Such lanes formed for carrying typical businesses are still exist in many villages and cities.

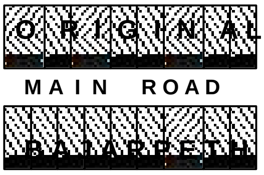
For instants, Tambat Galli (Coppersmith's lane), Sonar Aalee, 'Saraf Katta' or 'Gujaree' (Goldsmith's lane), Kumbhar Aalee (Pottermen’s lane), Shimpi Aalee (Tailor's lane), Kapad Ganj (Cloth market), Dane Aalee or Bhusar Aalee (Lane for food grain shops), Tambakhu Aalee (Lane for tobacco merchants), Chambhar Aalee or Galli (Shoemakers colony), Bhandi Aalee (Shops selling metal pots and stencils) etc. are the mostly unavoidable parts of the Bajarpeth.

In addition there was always a lane reserved for selling fruits and vegetables. It was called as ‘Bhaji Bajar’ (Yeepee yeepeej), ‘Bhaji Aalee’ (Yeepee DeeUe) or ‘Mundai’ (ce[F).

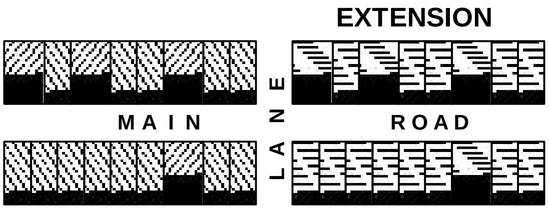
In largely populated villages particularly in cities, where the trading was done on large basis, separate lanes consisting shops for the particular trade or profession were planned and placed.

DEVELOPMENT OF A BAJARPETH

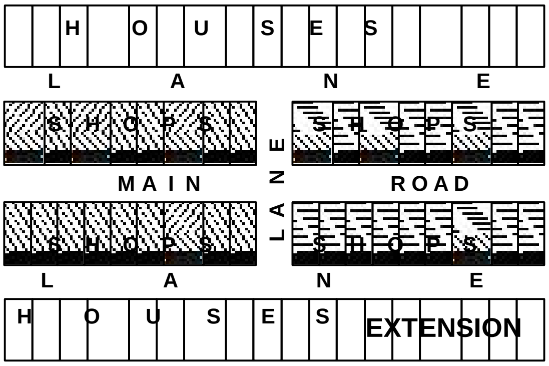
Initially, planning of a Bajarpeth was just like a lane, having single road and shops on its either sides.


ORIGINAL
MAIN ROAD
BAJARPETH

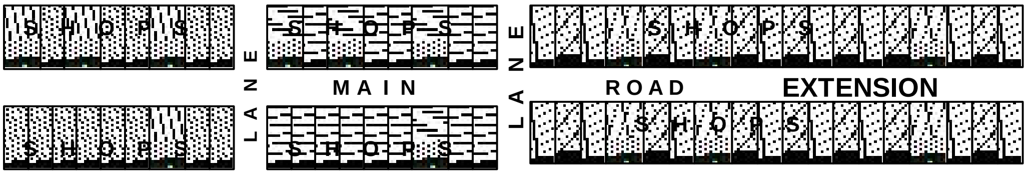
Eventually, as the trade increases, additional shops were planned and added by extending the principal lane and both were joined by cross lanes.


EXTENSION
MAIN
LANE
ROAD

Sometimes, there were cross lanes and parallel lanes to this principle Bajar lane but the space behind it were used only for the housing colonies. This type of planning can be still observed in large cities or in Shahar.


HOUSES
LANE
SHOPS
SHOPS
MAIN
LANE
ROAD
SHOPS
SHOPS
LANE
HOUSES
EXTENSION

But it was not a mandatory rule. Many times, a Bajarpeth was established only on the either sides of the main road apart from its length. In that case the length of this Bajarpeth was extended further as per the additional requirement


SHOPS
SHOPS
SHOPS
LANE
MAIN
LANE
ROAD
EXTENSION
SHOPS
SHOPS
SHOPS

Thus the size and area of such Bajarpeth was automatically enlarged to an extent that it would be identified like a separate village, but any Peth was never treated like a separate Majra or called as a Wadi. These Peth always remained as a part or segment of the principle village.

Transformation of a 'Kasba' into a 'Shahar'

After a particular stage of development of a Kasba, that is addition of a Peth, to increase the revenue income and also the trade, some more Bajarpeth or market places were added in the vicinity of main Kasba.

Main intention behind this strategy was to increase the trade as well as to reduce the burden on the existing Bajarpeth by distributing the trading activities. Secondly, all these Bajarpeth were conducting their Bajar on different days of the week. Hence, no need was left that the villagers should search for their necessities in the other Bajar or Bajarpeth conducted by the nearby villages.

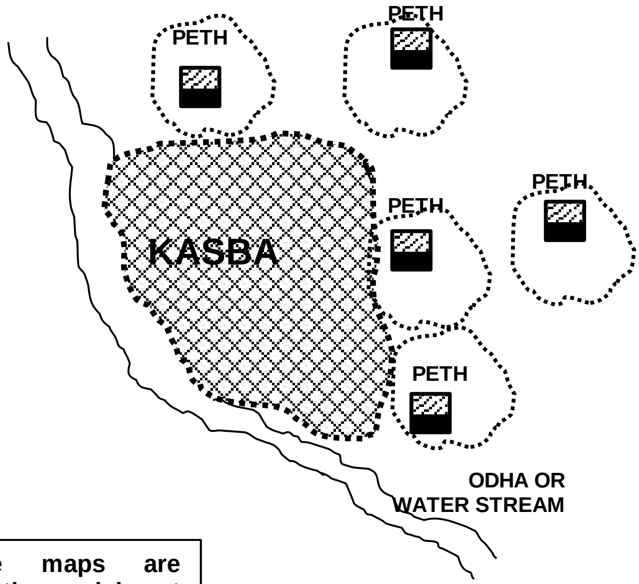
In the transformation of a 'Kasba' into a 'Shahar' the roll of such addition of few more Bajarpeth was much important because, good communication between the main Kasba and these Bajarpeth was automatically established.

Main roads of the Kasba were extended towards these new Bajarpeth and were connected to the principle road of theses new Bajarpeth. Thus a solid permanent link was established between the Kasba and these new Bajarpeth, by which the traders of the Bajarpeth, traders coming for the weekly Bajar of these new Bajarpeth and the villagers always availing a systematic facility of buying and selling number of goods and articles.

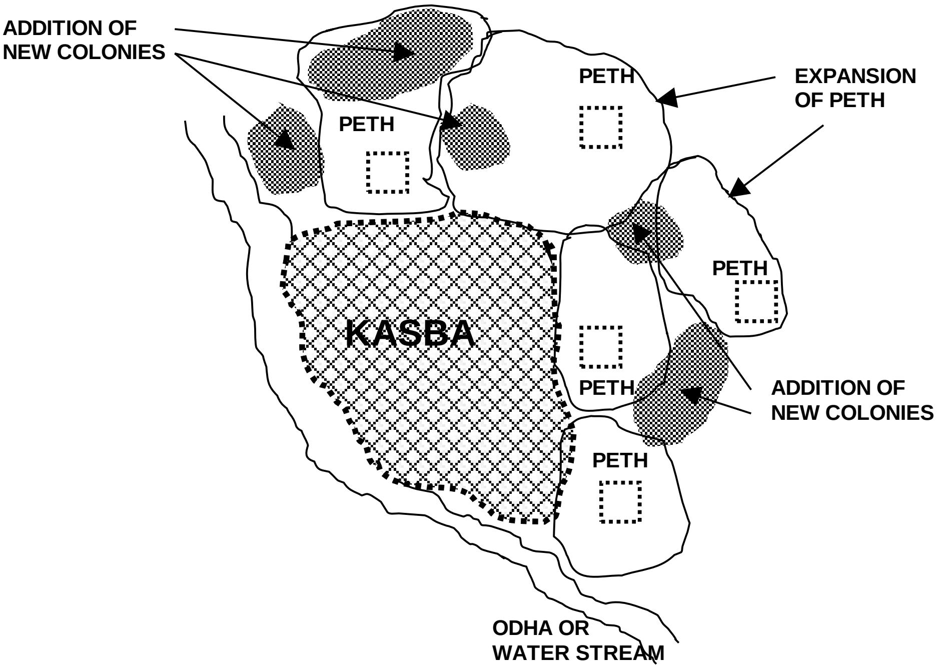
Also, it was felt much convenient to the nearby villagers, may be of Mouja or Kasba, that they could get the required goods and services at one place with variety of options.

Hence, increase in the trading was eventually leading towards the expansion of these Bajarpeth. Eventually expanse of all these Bajarpeth was sizably increased and few new mercantile settlements within the area of the Peth were established. Thus a new cluster was formed incorporating the main Kasba village and these surrounding Bajarpeth that would ultimately help to transform it into a Shahar.

Transformation of a 'Kasba' into a 'Shahar'


PETH
PETH
PETH
PETH
KASBA
PETH
ODHA OR
WATER STREAM

These maps are indicative, and do not relate to any specific village.


ADDITION OF
NEW COLONIES
PETH
PETH
EXPANSION
OF PETH
PETH
KASBA
PETH
ADDITION OF
NEW COLONIES
PETH
ODHA OR
WATER STREAM

A 'Shahar' (Menj)

Now it is necessary to study the development of a 'Shahar' (Menj).

It was a prominent and politically important city of any province.

It has been already explained about the stages of the development of a village in which Shahar was treated as a largest and finest development of a village. In today’s customs, it may be treated like a capital town and to some extend like a Metro city.
In 16th century, Ahemadnagar city of Deccan province was called and treated as ‘Shahar’. It was the capital of Nizamshahi Sultanate and was established in A.D. 1492. Initially this city had an enclosing wall built in mud masonry. In A.D. 1631, Sarjakhan, a Mughal Sardar of Badshaha Shahajahan, replaced it by building strong stone masonry ramparts and Bastions. It had 11 gates or Ves, some of which still exist. There were 14 Peth (Called as ‘Pura’) and 3 well-established Bajars (Bajarpeth). Also 15 aqueducts were built for supplying fresh water to the citizens. (96)

In a letter pertaining to A.D. 1577, Ahemadnagar was called as ' Shahar'.
yeueeue peemee Je jece peemee meenej DeeneceoveiejemecevemeeHeâme Deeue ..
It states that a conflict between two brothers was resolved in 'Sahar Ahemadnagar'. (97)

Another city that called as a 'Shahar' was Aurangabad.

It was developed around an original village named ‘Khadki’ by Malik Ambar, a Vajir of Nizamshahi Sultanate around A.D. 1603. Around A.D. 1636, by Mughal Prince (Shahajada) Aurangajeb named it as 'Aurangabad'. After Aurangajeb became Badshaha of Mughal Sultanate, in A.D. 1669 he built a strong fortification around the city having thirteen ‘Darwaja’ or gates. The city was consisting of many Peth or Pura and also Bajar. All of them were supplied fresh water through different aqueducts. (98)

Though its expanse was as big as Ahemadnagar, it was never a capital of any kingdom but in 17th century, it was a prominent headquarter of Mughal Empire.

Few other cities like Paithan, Jalna, Beed, in Marathwada provinces that were also treated like ‘Shahar’ but not that important like these two. All these cities were developed either by Nizamshaha or by Mughal sultanates. Each of them had rich and prospered Bajarpeth attached.

Similarly, in the 17th century, village Junnar also had three Peth around it, namely Peth Aurangapura, Peth Shahapura and Peth Bhatkhale.

A letter dated 17th March 1659 refers Junnar as a Shahar, which was in Pargana Haveli of Sarkar Junnar, consisting 3 Peth. It also indicates that Sahar Junnar and these three Peth had separate identities. (99)
Original Marathi wording is as follows
Heee nJeuee meee (mejkeâej) pevej
meenej pevej Je hej
1 meenej (Menj), 1 he" mÙeenehej (Meenehej), 1 he" DeJejiehej (Deejiehej), 1 he" YeelKeue

In this document Junnar was called as a ‘Shahar’ and not as ‘Kasba’.

Another city that was called as a ‘Shahar’ was 'Satara'. But it was also not as big as the other cities like Ahemadnagar and Aurangabad. Interestingly from the first day of its establishment that is since A.D. 1721, it was called and treated like a Shahar because Chatrapati Shahu Maharaj established it as a capital city of the Maratha Empire.

A reference dated A.D. 1728 stated that Peth Sadashiv was established by the government in Shahar Satara.
Original Marathi words are
Menj meeleeje ÙeLe meoeeMeJe he"Ûee veJee Jemeenle mejkeâejeleve peenuee .. .. (100)

Satara and Pune both had parallel course of development. Only difference was Satara was totally newly established city and Pune had developed gradually within couple of centuries. Development of Satara was started from A.D. 1721 and within 25 years about 8 different Peth were established to prosper the city.

Names of the different Peth of Satara Shahar those established by Chatrapati Shahu Maharaj that still exist are Shaniwar, Raviwar, Somwar, Mangalwar, Budhawar, Guruwar, Shukrawar, and Machi Peth (ceeÛee he"), which is immediately on the foot slope of Satara fort (called as 'Ajinkyatara'). In addition there were other Peth established in 18th century like, Malhar Peth (ceunej he"),, Durga Peth (oiee he"), Yado Gopal Peth (Ùeeoe ieeheeue he"),, Kesarkar’s Peth (keâmejkeâj he") , Sadashiv Peth (meoeeMeJe he"), Basappa Peth (yemehhee he"), Bhavani Peth (YeJeevee he"), and Pura like Rajas Pura, Venkatesh Pura (JekeâšMe heje), Chiman Pura (eÛeceCe heje), Kanupura (keâevne heje), Raghunath Pura (jleveeLe heje) There was also a Bajarpeth called Sadar Bajar (meoj yeepeej) . (101)

In 18th century, only two cities in Maharashtra gained a status of calling them as a Shahar, of which Satara was established as a Shahar but Pune was treated and called as a Shahar in late 18th century because, that time virtually all the Maratha power and rule was in command of Peshwa and being their headquarter, Pune could gained this status. So there was every reason and political influence to treat Kasba Pune like a Shahar.

In late 18th and early 19th centuries, another two cities that also gained an importance as a Shahar were 'Kolhapur' situated in southwestern Maharashtra and 'Nagpur' situated in northeastern Maharashtra.

Of which, Kolhapur was treated as a capital city of another Maratha throne that is of Chatrapati Shivaji (II), son of Chatrapati Rajaram Maharaj Bhosale and his successors.

Nagpur was headquartering another Bhosale family of Raje Raghuji Bhosale and his successors.

> Though the contemporary references, which would exactly state that whether Kolhapur was a Kasba or a Mouja prior to this shifting are not easily available, It seems that, considering the ancient religious status of Kolhapur, it might have gained a status of a Kasba village since 17th century.
> A reference dated 2nd August 1657, states the names of the different Bajarpeth of Kolhapur. Accordingly it is observed that during the reign of Adilshshi Sultanate Kolhapur was a prominent city of the kingdom, which had six permanent Bajarpeth, namely
> Peth Ainapur, Peth Chidapur, Peth Padampur, Peth Ibharapur, PethHirapur, and Peth Fatepur. **(102)**

> Around A.D. 1782, Chatrapati of Kolhapur throne shifted the capital from fort Panhala to Kolhapur. That time also Kolhapur was a sizeble city enclosed by a fortification built in mud masonry. After shifting the capital, Chatrapati built a new city wall of strong stone masonry having 45 bastions and 6 gateways or Ves. It was about 9 meters in height and 3 to 8 meters in variable widths. A deep moat abutting the external periphery was also constructed to protect this wall. After shifting the capital to this new strong station, a tradition of conducting weekly bazaars was started and large open spaces were allotted outside this fortification for such Bajarpeth.
> Eventually, these Bajarpeth were converted into permanently established Peth like Shaniwar, Raviwar, Somwar, Mangalwar, Budhawar, Shukrawar, Uttareshwar, Chandreshwar, Kesapur and Lagampur. **(103)**

Graphs of the development of Satara and Kolhapur were little faster than Pune but their expanses were much less than Pune.

As per the census made in A. D. 1881 by British, Satara had a population of 29028 residents and its expanse was about 526 acres. Kolhapur had a population of 38599 residents and its expanse was 358 acres. Whereas in A.D. 1881 expanse under the Peth or old town of Pune was spread over on 2030 acres and its population was about 1,50,000. (104)

There are very few villages in Maharashtra that gained their status from a small Majara to a developed Shahar of which, Pune is a very fine example.

It was a Mouja in 16th century and became a Kasba in late 16th or early 17th century. That time it had three Peth in its surroundings. In early 18th century it had total five Peth and until A. D. 1768 it had 12 Peth in addition to the original Kasba area still it was not called as a ‘Shahar’.

In late 16th and early 17th centuries three Peth were established outside the fortification of Pune, namely Peth Shahpura, Peth Murtajabad and Peth Malakapur but it was called as a Kasba. That time Pune was also equally developed like Junnar but almost all the historical documents referred it as a Kasba till middle of 18th century.

1. A Mahajar dated Aashadh Shuddha 2 Shake1530 (A.D. 1608) made pertaining to Prant Pune states the names of these three Peth and its officers, administrators like Patil, Sete and Mahajan, referred to Kasba Pune instead of Shahar Pune.

Original Marathi wording is as follows

lekeâ heešeue eyeve eÛele heešeue keâee heCe

jiemeš mešeÙee he" celepeeyeeo yeehemeš eyeve peecemeš meešÙee Je keâ<Ceepee ceoieue Je eJe<Ceyee ceenepeve he" Meenehej leevemeš meešÙee he" ceuekeâehej (105)

(keâee is a short form of Kasba keâmeyee - keâmyee and referred alike in historical documents)

2. An order given to Naro Malhar and Moro Naharar Mendjogi of Peth Malakapur alias Peth Aditwar (Raviwar) on 15th November 1740 stated Pune as ‘Kasba’.

Original Marathi wording is as follows

veeje ceunej Je ceeje vejnj ce[peeiee keâuekeâCee he" ceuekeâehej Gheâ DeeeoleJeej (jeJeJeej) keâmeye heCe Øeelecepekeâj (106)

3. A letter dated A.D. 1755 given to Vinayakbhat and his brothers also referred Pune as ‘Kasba’ and not as Shahar. (107)

Original Marathi wording is as follows

eJeveeÙekeâYeš Je ieeheeueYeš Je jieYeš Je eovekeâjYeš eyeve ieoeOejYeš Gheveece {keâCe JeemleJÙe keâmeye heCe ÙeeÛee Jee[e

4. In a diary of Balaji Janardan three such references dated 21st May 1765 also referred Pune as ‘Kasba’ and not as Shahar.

1. Shidhoji Dholap Mali Kasba Pune
2. Satwaji Vadekar residing in Kasba Pune nisbat Munjeri…
3. Dhondji bin Mahadji Chavan residing in Vetal Peth of Kasba Pune…

Original Marathi wordings are as follows

1. eMeOeepee {euehe ceeUe keâmeye heCe…
2. mešJeepee Jee[keâj Jemlee keâmeye heCe evemeyele cepeje
3. Oee[pee eyeve ceneopee ÛeJneCe Jemlee JeleeU he" (ie®Jeej he") keâmeye heCe (108)

5. Another letter dated 12th April 1768, given to Janardan Hari or a Sanad (order) for offering a post of ‘Kotwal’ of Pune to him, also stated Pune as Kasba but in the first paragraph of it, it had been described as Peth and Pura of ‘Shahar’ Pune. Original Kasba part of the city had been mentioned as a separate identity.

‘Kotwal’ was a chief administrator of a Shahar. He was performing his duties like a district magistrate or a Police commissioner of today’s administrative system.

Original Marathi wording is as follows
peveeove nej ÙeeÛe veeJe meveo keâe keâmeye heCe ÙeLeeue keâeleJeeuee yeeyejeJe jece Ùeepekeâ[ve oj keâ¤ve lecneme meeeieleuee Deme leje Fceeve Fleyeej Jeleeve ÛeekeâMeeve Deceue keâjCe…
MenjÛÙee he"e Je hej Je keâmeye ÙeLeeue… (109)

6. But an order given to the officers of different Peth of Pune on 21st June 1768 clearly mentioned that all the Peth existed at that time were a part of ‘Shahar’ Pune.

It is an order given to the Kamaviasdar keâceeJeemeoej of these Peth that they should do their usual duties and also help Janardan Hari appointed as a Kotwal of Pune Shahar to perform his duties without any objection.

This document is a list of 12 Peth existed in Pune Shahar along with the names of its Kamavisdar.

Peth Ganesh, Ganj, Musafarjung, Shukrawar, and Nagesh were allotted to Shivram Raghunath Khasgiwale.

Peth Raviwar was allotted to Baburam Hari, Peth Mangalwar was allotted to Dhanshet Karanje, Peth Somwar was allotted to Bapuji Anandrav who was also a Kamavisdar of Kasba Pune, Peth Vetal (Guruwar) was allotted to Naro Appaji (tulsibagwale), Peth Bhavani was allotted to Mahadji Vishwanath, Peth Shaniwar was allotted to Laxman Vishwanath, and Peth Budhawar was allotted to Balaji Naik Bhide.

Original Marathi wording is as follows
Menj heCe ÙeLeeue he"e hejmeOoe keâeleJeeueeÛee Deceue jepeßee peveeove nje Ùeepekeâ[Deen lÙeeme lecnekeâ[he"e Deenle..

1 eMeJejece jlevee Le (KeepeieeJeeue) Ùeepekeâ[he"e 1 ieCeMe he" 1 iepe he" 1 he" cemeeHeâjpeie 1 Me›eâJeej he" 1 veeieMe he" 5 SkeâCe heeÛe he"eeJeMee

1 yeeyejece nej Ùeeme jeJeJeejhe"eJeMee   1 OeveMeš keâjpe Ùeeme ceieUJeejhe"eJeMee

1 yeehepee DeeveojeJe keâceeeJemeoej keâmeye heCe Ùeeme meeceJeejhe"eJeMee

1 veeje Deehheepee Ùeeme JeleeU (ie®Jeej) he"eJeMee

1 ceneopee eJeÕeveeLe Ùeeme veJe (YeJeevee) he"eJeMee   1 ue#ceCe eJeÕeveeLe Ùeeme MeveJeejhe"eJeMee

1 yeeUepee veeFkeâ eYe[Ùeeme yeOeJeejhe"eJeMee

8 Dee" he$e eouee Demele (110)

Usually, in large cities or in any Shahar consisting of many sectors like Peth and Pura, a capable person was appointed to collect government revenues and taxes from the residents of these sectors. A word 'Pethevishi' he"eJeMee written in this document means 'about the Kamavis of that Peth'.

7. A Mahajar found made in A.D. 1668 pertaining to the ownership of a house in between Gondseti Hulawale and Ganaseti. Its description states that Gondsheti was a resident of Peth Shahapur of Kasba Pune and Ganaseti was residing in Shahar (Pune). It seems that this classification was made to describe that Ganaset was residing in the original village (Kasba) and Gondseti was residing in its one of the Peth that is Peth Shahapur.

Original Marathi wording is as follows

meeŠUee keâee heCe Je ceenepeve

e$eyekeâ meŠe   ceelemeŠe meŠŸee   ceeueepee ceekeâoce

meŠeÙe keâmeyee   he" celepeeyeeo   cepeje keâee cepekeâj

meve npeej 1078 keâejCe cenpejveecee keâuee Smeepe ieeomeŠe nueJeuee Øepe he" Meehej (meeceJeej) keâee (keâmeye) heCe Je ieCemeŠe MeŠ Meenej ÙeeceOe lejeÛe Yee[Ce nele... (111)

8. Another letter dated 7th May 1766 also listed the names of Peth of Pune as Shaniwar, Mangalwar, Guruwar, Ganj, Shukrawar and Ganesh, in which Kasbe Pune and Peth Somwar were treated as one single identity along with the sections of Kasba like Munjeri, Mali and Mohatarf.

Many other references are also available, which state that after A.D. 1769 that is from the reign of Peshwa Madhavrao Pune was called as a ‘Shahar’.

A letter dated 27th May 1769 stated Pune as ‘Shahar’ (Menj) and not ‘Kasba’. ‘Timaji bin Mankoji rokada Shimpi residing in Peth Raviwar of Shahar Pune…’

Original Marathi wording is as follows

elecepee eyeve ceeCekeâepee jekeâ[e eMehee Jemlee he" jeJeJeej Menj heCe (112)

Few unique references are also found in the daily noting made by Naro Appaji, which state that the area under different Peth was generally called as a ‘Shahar Pune’ but the status of the original Kasba village was kept as ‘Kasba Pune’ instead of calling it as Kasba Peth.

1. A letter dated A.D. 1775 stated that Bhojya Shinda’s house is in Peth Shukrawar of Shahar Pune.

2. A letter dated 14th June 1778 stated that Padaji Mali residing in Kasba Pune was appointed on a government booth built near Nagzari (Stream) in Somwar Peth for offering free potable water to the backward class people **(113)**
3. An order was given to Ghashiram Savaladas on 21st January 1782, which states the charge of the post of Kotwal of Shahar Pune has been tanen back form Anandrao Kashi and he has been appointed as a new Kotwal of Pune Shahar.

Original Marathi wording is as follows

1. YeepÙee eMeo ÙeeÛe Iej he" Me>eâJeej Menj heCe ÙeLe Deen
2. Heoepee ceeUe hee{je JemIee keâmeye heCe Ùeeme mejkeâejÛee Oece heJeF Meõ ueekeâeme heeCee heepeeJeÙeeme he" meeceJeej keâmeye heCe ÙeLe veeiePejeJej IeeIeuee Deen IeLe heeCee heepeeJeÙeeme "Jeuee
3. Menj heCe ÙeLeeue keâeIeJeeueeÛee keâceeeJeme DeeveojeJe keâeMee Ùeepekeâ[neIeeIe IÙeepekeâ[ve oj keâ¤ve neuuee Iecnekeâ[keâceeeJeme meeeieIeuee Deen **(114)**

Referring above documents it may be understood that

a) Somwar Peth was still referred by its old name of Peth Shahapur (he" Meehej - Menehej)

b) Only the area of Peth established around original Kasba area of Pune was called as Shahar. Kasba area was neither included in the definition of Shahar Pune nor called as Kasba Peth.

c) Though Somwar Peth was a separate Peth it was not included in Shahar area but considered as a part of Kasba Pune.

Another example is of Solapur city. Initially it was called as a Kasba. During A.D. 1766 and 1770, Peshwa Madhavrao captured this city and added a large portion of land about 73 acres to the existing Kasba by establishing Peth Mangalwar. In late 18th century, few other Peth were established in the vicinity and then this Kasba was called as Shahar. **(115)**

Solapur was lately included in the Maratha Empire. Till the middle of 18th century it was not called or treated as a Shahar. But the graph of the development of Solapur city is very similar and parallel to Pune city.

Considering all the above references, this matter of defining any Kasba as a Shahar, may be concluded with following observations.

1. It was not a mandatory rule that after a certain growth of the area under Kasba village or the increase in its population beyond certain extent, any Kasba should be called as a Shahar. Nor there was a rule that after addition of few Peth or Pura beyond certain number it should be called as a Shahar.

2. The political importance of any Kasba was the main influencing factor by which it could gain a status of a Shahar.

3. It was an unwritten understanding the any Kasba should have more than one or two Peth in its surroundings for its prosperity, but simultaneously it should also have some outstanding political importance like, a Capital of the kingdom or a prominent village of the Sarkar or Subha.

4. In 17th century, small village like Junnar was called as a Shahar being the head quarter of a ‘Sarkar’.

5. Aurangabad was not a capital of Mughal Empire but it was headquarter of Deccan Subha.

6. Calling a ‘Shahar’ to a Kasba only because it had some inherited political importance and it had more than two or three Peth was a contemporary practice. But in real sense it was not that sufficient to treat it like a Shahar. To achieve the true status of a Shahar, intimate wish and untiring efforts of any political leader to develop it in all possible ways was much essential without which, it was not that easy to treat any Kasba as a Shahar.

7. In 18th century, ‘Satara’ was established as a Shahar being the capital city of Maratha Empire.

8. ‘Kasba Pune’ though had been vastly developed by Peshwa family in real sense, was not called as a Shahar till A.D. 1769. When Peshwa Madhavrao virtually started ruling the Maratha Empire, of course being the Peshwa of Chatrapati of Satara throne, he offered the status of a Shahar to Pune and started calling it as a Shahar.

9. During the 18th century, the definition of a Shahar should made as ' A Kasba having number of Bajarpeth and many residential colonies, and also which also had a strong political importance was eligible to be called as a 'Shahar'.

In 19th century, this definition of a Shahar remained unchanged but its course of development was changed a lot. In 18th century, there were very few cities that could gain this status. But in 19th century, particularly in the British rule, Maratha province was divided into many small states according to the former Jahagir allotted to Maratha Sardars.

All the former Sardar, having these Jahagir were declared as the chief of their respective states. Naturally, the headquarter villages of these new states gained a status of a capital city of the state.

These new chiefs definitely developed their capital places but not up the rank of the former Maratha capital cities like Satara, Kolhapur, and Pune. Still being a capital of state, such small cities were called as 'Shahar'.

Development of a 'Shahar' in 18th century

In the formation of a Kasba into a Shahar, the other small Mouja villages existed nearby a Kasba were never merged in its expanse. At least I have not found any particular example of merging such Mouja villages into a Kasba in the process of formulation of a Shahar.

> Two documents made in A.D. 1608 and A.D. 1610 resectively, states the names of some Mouja villages exited near Kasba Pune.
>
> In a Mahajar, made in A.D. 1608, names of some Mouja villages situated near Kasba Pune, are stated as Mouje Dhayari, Mouje Ambegaon Budruk, Mouje Hadapsar, Mouje Narhe and Mouje Manjai Budruk. **(116)**
>
> In another Mahajar made in A.D. 1610 names of some Mouja villages situated near Kasba Pune, are stated as Mouje Parvati, Mouje Hingane Budruk, Mouja Dhayari and Mouja Ghorapadi. **(117)**

Even in A.D. 1800, all these villages were their identity as a Mouja village. Even Mouja Parvati was too closed to Pune but it was not incorporated in the boundary of Shahar Pune.

> A letter given in A.D. 1811, village Parvati is described as ‘Mouje Parvati Tarf Haveli Prant Pune. **(118)**

Similarly, Mouja ‘Bhambavde’ (YeeyeJe[) was very nearby to Kasba Pune; just on the opposite bank of River Mutha but even in A.D. 1808 it remained as a Mouja and never incorporated in the boundaries of Kasba or Shahar Pune.

It was added in the area of Pune Shahar around A.D. 1930. Now a day it is known as ‘Shivajinagar’ (eMeJeepeeveiej). In British era it was called as ‘Bhamburde’ (Yeeye[– Yeeyej[).

1. A letter dating A.D. 1686 for offering a donation to the Masjid at Bhambawade by Badshaha Aurangajeb stated the name of this village as ‘Mouje Bhambawade Prant Muhiyabad Urf Pune Sarkar Junnar’

2. Another order given in A.D. 1808 by Peshwa Bajirao II for the construction of a dam in Mutha River also stated its name as ‘Mouje Bhambawade’.
Original Marathi wording of both these letter are
1. JeeueeMeeve cenceo ceepÙece yeeyee vejMeene yeee ceueeDeuee eyeve ceueeDeyeuee ceuee eKepecelee cemeeo ceepe YeeyeJe[Øeee ceeenÙeeyeeo G®Heâ heCe mejkeâej pevej meYe KepÙeleyeeveÙeeo .. .. (119)
2. veepekeâ keâUkeâeÛee yeeie ceepe YeeyeJe[ÙeLe meiee OejCe heMepeeÛe Deen.. .. (120)

‘Peshji’ (heMepee) is a Persian word means ‘before or ‘formerly’.
Another word that also referred in the historical documents is ‘Pestar’ (hemlej), which is also a Persian word that means ‘Ahead’ or ‘in future’.

An example may be referred of merger of two Mouja villages in the documents made in 17th century; still the village was not called as 'Kasba'. It remained as a Mouja.
In 17th century, till A.D. 1686, there were three Mouja villages named Umbagani and Mouja Salav in Hirdas Maval area.
In early 18th century, Mouja Umbagani was merged in the expanse of Mouja Salav but Salav was not offered a status of Kasba. (121)

But no example is referred by me that any new Mouja villages in the vicinity of any Kasba that would ultimately merged in the expanse of the main Kasba to form a large city, which could be called as a Shahar. Instead, the system of establishing few new Peth nearby a Kasba was in practice.

Particularly in 18th century, the original conception of establishing a Bajarpeth only to facilitate the mercantile business was practically ruled out because the trade could not be flourished without the existence of the purchasers and for that in any large village, sufficient quantum of the residential inhabitants was absolutely essential.

So, it became mandatory to develop a large city that would also provide a good accommodation for the residents along with mercantile provisions. And therefore, some good residential colonies were specifically planned in the vicinity. These colonies were called as 'Peth.'

A Peth (he")

The new definition a 'Peth' was established in 18th century, which was not understood only as a Market place or Bajarpeth.

> Around A.D. 1645, Dadaji Kondadev established a Peth in village Khedebare to honor Shivaji Raje and named it as 'Peth Shivapur' but it was not included in the area of Kasba Khed and remained as independent Peth till A.D.1731. A Mahajar made in A.D.1731states two different names as Kasba Khed and Peth Shivapur. A letter dated 20th October 1766 reflects its name as 'Kasbe Khed-Shivapur. **(122)**
>
> Another letter dated 16th October 1799 states the name of this village as Kasbe Khedshivapur but it also states the name of Peth as Peth Shivapur. Before A.D. 1799, Bajarpeth might have merged in the original Kasba Khed but it might have retained its identity as a 'Peth' of Kasba Khedshivapur. **(123)**

A ‘Peth’ was providing more places to the residents rather than the shopkeepers and merchants. Eventually the expanse and population of these Peth was so increased that it could be easily treated like a village or a Mouja. But in no case such Peth was treated like a separate Wadi, Majara, or Mouja.

Most of the times, such Peth were sheltering both, traders as well as residents. But sometimes these Peth were formed with a purpose to accommodate more residential colonies. When the needs of the trade and also residences were increasing, normally a new Peth was established.

Surely, it was purposely done to keep the expanse of any Peth in administrative controllable limits. But there was no restriction on the size and expanse of any Peth. Nor it was restricted to a certain number of populations.

In addition to the mercantile shops and lanes, there were few residential sectors deliberately planned and added in the vicinity to accommodate the increasing population. These sectors were called as 'Pura' or 'Puri'.

> Pura and Puri are Sanskrit words.

‘**Pura**’ (heje) means ‘a ward or a quarter of a town and
‘**Puri**’ (heje) means ‘a small city’.

Peth and Pura were not two separate identities. In northern Maharashtra, it was generally called as Pura, whereas in southern Maharashtra it was called as Peth.

In Ahemadnagar Shahar or in Aurangabad Shahar, mostly the sectors were called as 'Pura' whereas in Pune, Satara or in Kolhapur they were called as 'Peth'.

But in 18th century, particularly in Maratha territory, an independent Peth was not called as Pura. It was treated as a small colony or cluster of houses and mainly established for the residential purpose.

These residential clusters were established nearby or abutting to a Peth, and were eventually becoming the part of that Peth.

These new additions were not necessarily called as Pura. It could also be in the form of a lane or small group of houses.

These colonies were not restricted to particular trading but sometimes specifically developed for the residential purposes. Of course, there were few shops in these clusters but they were mostly meant for fulfilling the need of household goods and grains.

In the process of the transformation of a Kasba into a Shahar, additions of such Pura or residential clusters were important factors. The origin of this concept was started from the establishments of lanes in any large Bajarpeth of the Kasba villages.

As it has been narrated earlier that, as per the requirement of a particular trade or business, the traders making the same trade were willingly accumulated in a lane for establishing their shops.

It is observed that these sectors were normally developed to accommodate a particular cast or community and also to accommodate a specialized or specific business community.

It has been already explained earlier that in any Bajarpeth, there was no restriction on the number of artificers or traders of any particular cast or nature. So in any developed Bajarpeth such types of communities were establishing their mercantile shops or residential accommodations in a group and may be in a cluster or a lane.

For example, even today, in many cities we see the lanes like 'Tambat Aalee', Chambhar Aalee or 'Saraf Aalee in different sectors of that city.

In these lanes all the traders are doing a same type of business.

Though there is always a competition, still each of them gets a good business. Even some times they get the advantage of their togetherness and can create a monopoly.

The same system was continued in the Peth of a Shahar. When the people of a common commodity, cast, or a religion felt the need of their permanent residential accommodations, they preferred to stay together in nearby houses, preferably in a lane or in a sector.

Thus a system was started of the establishment of different residential clusters in a Shahar. Many times these clusters ware called as 'Pura'. But particularly in 18th century, the nature of such Pura was not considered as a separate Peth.

Though it was established near any existing Peth it was not given a separate status for a long duration. Ultimately it had to be merged in the boundary of that Peth.

Gosavi Pura was established around A.D. 1755 in Pune on the northeastern side of Peth Somwar but ultimately it was treated as a part of Peth Somwar.
Gosavi was a cast and these people were rich traders. They formed a group of their houses near Peth Somwar.

2. Mehunpura was established on the southern side of Peth Shaniwar but eventually became a part of that Peth after few years.
Brother of wife is called as 'Mehuna', which is a Marathi word. Peshwa Nanasaheb married to a sister of Sardar Raste named Gopikabai. Raste family

> was residing near Shaniwar Peth. Thus that lane having a house of 'Mehuna' of Peshwa Nanasaheb was called as a 'Mehuna' Pura or Mehunpura.

Sometimes, a Pura was first established and a Peth was established near to it in future. After that, the originally settled Pura was merged in it and treated as a part of that new Peth.

> Karkol Pura was established around A.D. 1750 in Pune, much away from the main city area and was treated as a separate cluster but it was not given a separate status of a Peth. Around A.D. 1768 it was merged in the newly established Peth Sadashiv. (124)
>
> A legend about the name 'Karkolpura' is told since centuries that 'Peshwa Nanasaheb used to donate good amounts to Brahmnis in the month of 'Shravan' and for that thousands of Brahmnis used to come to Pune per year. A group of Brahmnis was coming every year from a village named 'Karkal' situated in Telangana region and was establishing a temporary camp on an open place in between the Pune city and Parvati hill on the banks of Ambil Odha (Water stream). Eventually some of them purchased a piece of land there and built their permanent houses. This cluster was named by the name of their homeland 'Karkal' as 'Karkol Pura'.

A unique example can be stated of Pune that gives an idea of an unfortunate effort of establishment of a new Peth, which could not ultimately succeed.

> Around A.D. 1792 a devotee named Narayan Joshi, established a small temple of Nrusimha little away form Peth Sadashiv in Pune.
>
> A list made in A.D. 1796 mentioned that Narayan Joshi used 500 'Patrvali' (he$eeJeUe A type of dining dish made with leaves) for the festival of Narsimha Jayanti in this temple. (125)
>
> After about two years few houses were built in its vicinity and Peshwa Bajirao (II) offered that cluster a status of a Pura called as 'Narsimha Pura'. Eventually, he offered it a status of a Peth called as Peth Narsimhpura or Peth Narsipura. It was treated like a separate Peth till the end of Peshwa rule. Unfortunately, British defeated Peshwa and ended his power in A.D. 1818. Since there was no political support remained, this small Peth could not flourished in future and in British rule it was merged into Peth Sadashiv.
>
> A list of the temples of Pune Shahar made in A.D. 1811 states that this temple is situated in 'Peth Narsipura'. (126)

By the addition of such few 'Peth' and 'Pura' or residential sectors, the boundary of a Kasba would automatically expand and more population would be easily accommodated.

Pune was developing very fast in the middle of 18th century and so many constructions were done there. Naturally all the traders and artisans related to this activity started residing in the city.

> A reference states that they had accumulated initially in Peth Budhawar. It should be assumed that, there was no vacant place for the establishment of their colonies in existing Peth of Pune so Peshwa particularly made their residential accommodations in newly established Peth Budhawar. (he" yeOeJeej).
> A Koul given for the re-establishment of this Peth particularly indicated all the names like, Beldar (yeueoej), Lonari (ueeCeeje) Chunewale (ÛeveJeeue), Chaparband (Úhejyeo), Lakadwale (ueekeâ[Jeeue), Lohar (ueenej) along with Kalal (keâueeue) and Gauli. (ieeUe)
> Formerly, Budhawar Peth was called as 'Peth Muhiyabad and was established by Mughal Badshaha Aurangjeb around A.D. 1702. Due to the uncertain political situation it could not flourished in later days. Peshwa Nanasaheb re-established it in A.D. 1749. **(127)**

After few months it was observed that these people were started gathering also in Peth Raviwar. There might be two possibilities behind this act. Either might be due to the increase in their numbers and shortage of space in Peth Budhawar, they started migrating in Peth Raviwar (Aditwar), or being the prime centralized location, some other trade or business community started occupying the available space in Budhawar Peth compelled these people to migrate in some other place. As per my guess, the other possibility was more considerable because in later years Peth Budhawar became famous for cloth market called as 'Kapadganj'.

An order issued for the collection of taxes from this Peth clearly indicates that in large number these people were residing in Peth Raviwar.

> Peshwa Balaji Bajirao gave a letter or a contract in A.D. 1747 to Naro Appaji (Tulsibagwale) 'Karkoon' of the new Kamavisdar of these two Peth named Shivaram Krushna (Khasgiwale) for the collection of government taxes levied on the residents. This contract states that there were many traders and artisans related to the construction activity were residing in these two Peth. All of them were 'Khum' but called as 'Karkhandar' and 'Uktekari (Maktekari). It means they were not just laborers but doing their works on big scale.
> The names stated in this order are, Beldar, Kumbhar, Dagadwale, Gavandi, Chunewale, Veetwale, Lonari and Lohar.

It is also stated that they were residing in groups; that is there were more than one houses of each cast and type of artisans or traders.

The tax had been levied for 'each' Chool' (cooking stove placed in the kitchen) of each cast or type' (oj Keceeme oj Ûeueeme ®heÙe.)

That means, if many families of same cast were residing in a single house, the tax would be levied not for that single house but on each of such family.

Original Marathi wording is

keâjejveecee he" DeeeolеJeej Je he" yeOeJeej keâmeye heCe ÙeLeeue yeueoej Je keâYeej Je oie[Jeeue Je Gòeâkeâje ieJe[e Je ÛeveJeeue Je JeešJeeue Je ueeCeeje Je ueenej Jeiej keâejKeeveoej ueekeâ oj Keceeme oj Ûeueeme ®heÙe 3 leeve ®heÙe Øeee heóe keâjej keâuee Deme lejeÛee šehe he"Ûee keâejkeâve Je jepeßee epeJeepee ieCeMe Ùeepekeâ[eue keâejkeâve eceUeve lÙeeJee lÙeeÛee Jemeue jepeßee ÙeeCee mejkeâejele heeJelee keâjeJee ÙeeKejepe veLe iee[eJeeve Ùeepekeâ[eue heÛee$eeÛee leieeoe yeueoej Jeiej ueekeâ Ùeeme keâ¤ veÙe ÙeCeØeceeCe meeue ojmeeue keâjej keâue Deme me¤ meve meele Deeyeve ceÙee Je DeueHeâ ÙeCeØeceeCe keâjejveecee euenve eouee Deme leene veeje Deehheepee eoccele eMeJejece keâ<Ce Keepeiee (128)

This letter indicates that these artisans and traders had not only established shops or work places but mostly were also residing in these Peth. Otherwise, Peshwa would not collect the taxes per family.

This letter also indicates that many constructions works were progressing in Pune; otherwise these specialists were not permanently migrating to the Pune city. It also clarifies that to develop a Shahar lot of residential colonies and houses were required, unless it was not possible to accommodate such huge residential requirement in Pune. Off course, for this entire task a solid political and financial backing of the ruler was much essential.

It was a usual practice, that to fulfill such residential and mercantile requirements, in addition to few Pura and clusters, few lanes were added or the existing lanes were extended further. In any large Kasba or Shahar, such lanes or sectors were specifically observed. They were called as Peth (he"), Pura (heje), 'Aalee (DeeUe) or 'Valee (JeUe), Ganj (iepe), and Bajar (yeepeej).

Of which, Aalee and Valee sections are to be treated similar to each other. It might be the difference in the pronouncession of these Marathi words.

To give general idea about it, a list of these sections existed in Pune city around late 19th century is mentioned below.

A list has been published pertaining to A.D. 1848, in which, all such Peth, Pura, Aalee etc. of Pune Shahar are clearly mentioned. It is very useful to understand the different sections of Pune Shahar as well as of any Shahar of Maratha province. (129)

Peth - Aditwar (Raviwar), Somwar, Mangalwar, Budhawar, Guruwar, Shukrawar, Shaniwar, Sadashiv, Narayan, Nana, Raste, Ganesh, Vetal, Navi, Ghorpade, Bhavani, Nyahal, Kasba,Kalewavar, Garpir

he"e - DeeeoleJeej (jeJeJeej), meeceJeej, ceieUJeej, yeOeJeej, ie®Jeej, Me›eâJeej, MeeveJeej, meoeeMeJe, veejeÙeCe, veeveeÛee, jemlÙeeÛee, ieCeMe, JeleeU, veJee, leejhe[ÙeeÛee, YeJeevee, vÙeeneue, keâmeyee, keâeU JeeJej, ieejheej

Pure - Gosavipura, Mehunpura, Mujawarpura, Karkolpura, Kamathipura.
hej - ieemeeJeeheje, cenCeheje, cepeeJejheje, keâejkeâeUheje, keâecee"heje

Ganj - 2 - Meethganj, Kapadganj
iepe – 2 - cee"iepe, keâehe[iepe,

Bavankhani, Khajina Vihir, Bet (Island), Nakzari total 7
yeeJeveKeCee, KeepevÙeeÛee eJenej, yeš, veekeâPeNÙee meceeje meele

Aalee - Badhai, Gay, Dolkar, Lonar, Burud, Shinde, Kasar Mal (Mali), Kasar, Tapkeer, Dane, Tambat, Gavali, Katar.
DeeUe – ye{F DeeUe, ieeÙe DeeUe, [eukeâj DeeUe, ueeCeej DeeUe, ye®[DeeUe, eMeo DeeUe, ceeUe DeeUe, keâemeej DeeUe, lehekeâej DeeUe, oeCe DeeUe, leeyeš DeeUe, ieJeUe DeeUe, keâeleej DeeUe,

Valee - Tandool, Kapad, Khan, Bombil, Macchi.
JeUe - leeoU JeUe, keâehe[JeUe, KeCe JeUe, yeeyeeue JeUe, ceÛÚe JeUe

Bajar - Men Bajar, Mandai, Sadar Bajar (In Camp area)
yeepeej - ceCe yeepeej, ce[F, meoj yeepeej

Kumbhar Ves, Dharan (Dam)
keâYeejJeme, OejCe

Khane - Tophkhana, Talimkhana, Kabutarkhana, Aambarkhana, Gadikhana, Jamatkhana
Keeve - leeHeâKeevee, leeueeceKeevee, keâyelejKeevee, DeecejKeevee (DeyeeKeevee), iee[eKeevee, peceeleKeevee

Above list is not a complete list. It is not incorporating all the sections of Pune city. Few names are missing but it was made according to the contemporary references that were collected by the writer and he might not know all the sections, lanes, and also history of Pune city.
Unfortunately, writer also did not mention the locations of the various Pure, Aalee, Ganj, and Khane that is, in which Peth these sections were situated. Otherwise it could be a very valid and trustworthy reference. So there might be little ambiguity remained. Still it gives an idea of the expanse of Pune in the late 19th century.

Definitely the development of Pune as a Shahar was virtually completed till that time and therefore, it can be considered as a model reference to decide the growth of any Shahar made in Maratha rule.

But, clarifications regarding few important references should be given about the listed details.

1. Pura, Ganj, Aalee, and Valee were not independent identities. All were parts of some or the other Peth.
2. Khana was either a building or a small place that were also parts of a Peth.
3. Original Kasba, which was treated as a separate identity and not a Peth, was treated as an individual Peth of Pune Shahar in late 18th century.
4. Guruwar Peth was also called as Vetal Peth. Both names were appeared in this list. It should either Guruwar or Vetal.
5. Bavankhani was a building where dancing and singing girls were residing.
6. Khajina Vihir was a big well
7. Bet means an island between the junction of Mula and Mutha rivers.
8. Nakzari – Nagzari is a water stream. Writer quoted that there were seven flows of this stream but virtually one single flow passes trough Pune city.
9. Kumbhar Ves was an oldest city gate and a bridge or dam was built fronting it over river Mutha.
10. Men Bajar was a daytime market.
11. Mandai was a market particularly of fruits and vegetables that was established in British rule over a large ground before Shaniwarwada.
12. British established Sadar Bajar in Camp area in the middle of 19th century.
13. Kale Wavar was an area of agricultural land to the south of Shukrawar Peth
14. Gar Pir is a Musim Takiya to the east of Bhavani Peth

A list may also be made of the Peth, Pura, Ganj and Got of Shahar Satara existed around A.D. 1880.

Peth	**Pura**
Raviwar	**Pantacha Got, Rajas Pura**
Somwar	**Yado Gopal Peth (Pura)**
Mangalwar	**Venkatesh Pura, Chiman Pura, Ramacha Got**
Budhwar	**Pratapganj**
Shukrawar	**Kanu Pura** (130)

In consideration of the above lists, it is observed that any Peth of a 'Shahar' was consisting of one or two Pura, Ganj, and Got. Also, there were many lanes, having either residential houses or mercantile shops and establishments.

Normally, one or two roads of such Peth were treated as main roads or the Bajar roads of that Peth, which were about 6 meters in width. Other roads were small lanes having widths ranging from 2.5 meters to 4 meters.

On these main roads, important trading activities were conducted by establishing shops, warehouses, workshops, and offices of the merchants, traders, artisans, artificers, wholesalers, and moneylenders. (Called as 'Savkar' meeJekeâej in Marathi).

> Usually, the shops of Saraf were called in Marathi as 'Sarafi Pedhi (mejeHeâe he{e) and the offices of moneylenders were called as 'Savkari Pedhi (meeJekeâeje he{e)

In an important and rich Peth, these shops were seen in groups established in a row. That is, no Chambhar was placing his shop near a shop of a Saraf or, a grain merchant was not willing to establish his shop near a Khatik or Mulana. But in smaller Peth, these shops were placed assorted.

A description of Peth Raviwar is given in a book published in A.D. 1868, indicated the nature of its roads and shops of the contemporary period. Though this book is not a historical document like a letter or a list of expenses, it can be considered trustworthy because the author has just written the descriptions of the facts that he observed. It says that,

> 'Two or three roads of this Peth are wide and clean having widths up to 20 feet (6 meters). It has gutters on its both banks, covered with stone tiles. Only this Peth and this road are found largest in Pune. A daily turnover of this Peth is to the tune of 50 thousand rupees. All sort of trading, right from the ash to gold, is done there. Its special beauty is, all the shops having a particular business are placed in a row. No tobacco shop is near a Saraf, Saraf is away from Khatik and Khatik is not near a Mali.
>
> All of them have been steeled with a system. Vegetable sellers, Vani, Savakari Pedhi, sweets shops, coppersmiths, blacksmiths, Tobacco sellers, Grains merchants, clothe merchants and Butchers, all were established in this Peth but with a system of separate lanes and rows. (131)

Their method of arranging the goods in these shops and also the trick of selling the good to the purchasers, both are very interesting and amusing.
Marathi wording of this script is very interesting.
Ùee he"le oeve leeve jmle cee" Demeve Ûeeieue Deenle. lÙeeleeue ceKÙe jmlÙeeÛee ®oe 20 Heâš Deen. Kejepe oevneyeepeme iešej Deenle. lÙeeJej oie[eÛÙee ÚeJeCÙee ueeJeuÙee Deenle. ÙeeÛee ®oe 6 Heâš Deen. nuuee heCÙeeceOe cee"e he" Je cee"e jmlee neÛe. ÙeLe meceej jepeÛee le[ecee[heVeeme npeejeÛee nele Demeue Deme Jeešle. Ùee he"le JÙeeheej keâeCelee Ûeeuele veene Demee veeneÛe. keâj keâÛeje Je jeKe Ùeeheemeve lee meeve ceele enj ceeCekeâ ÙeeheÙele meJe epeVeme eJekeâue peeleele. Ùee he"me eJeMe<e meeoÙe ÙeCÙeeÛe keâejCe keâe pee ceKÙe jmlee Deen lÙeeceOe okeâeve DeeUeveÛe Deenle. leyeeKeeJekeÙeeMepeeje peJeeenNÙee veene, peJeeenNÙeeMepeeje Keešekeâ veenele KeeškeâeMepeeje ceeUe veenele. meJe JÙeJemLeve Deenle. JeeCee, ceeUe, he{eJeeue, nueJeeF, leeyeš, mejeHeâ, ueeKe[e keâece keâjCeej, leyeeKe eJekeâCeej, oeCeJeeue, keâehe[Jeeue, Keešekeâ, YeepeeJeeue, iepeje FlÙeeoe OeÅeeÛe ueekeâ Deeheeheuee okeâeve JÙeJemLeve ueeJeve yemeleele. le heenCÙeeme HeâejÛe jceCeeÙe Deen. okeâeveele ceeue jÛeCÙeeÛee leNne Je eieNneFkeâeme lejCÙeeÛee ÙeeÒeâ HeâejÛe Dee§eÙekeâejkeâ Deen.

Administration of a Peth of a Shahar

The administration of a 'Peth' established in a Shahar was different than the administration of a Bajarpeth established in any Kasba village.

Normally, officers like Shetya (MešŸee), Kulkarni (keâuekeâCee), Mahajan (cenepeve), and Choudhari (ÛeeOeje) were administrating any Bajarpeth. Patil (heešeue) of that Kasba Village and Deshmukh (oMeceKe) of the Prant (Øeele) or Pargana were keeping a watch on the working of such Bajarpeth and also controlling the crimes and misconducts happening there.

In any Shahar, many Peth were established at a time and all were functioning simultaneously. A Shahar was always administered by the central government and not by the Deshmukh and Patil. It was treated like a separate identity.

During late 18th century, especially Pune became a prominent Shahar of Maratha empire and was directly under the rule of Peshwa being their Jahagir. Peshwa decided and implemented many rules and regulations for the good administration of Pune Shahar, which were copied by many Sardars for the administration of the principal villages of their individual Jahagir, particularly in Maratha province.

Therefore considering Pune Shahar as a representing example, the systems of administration of the Peth as well as of the Shahar are stated below, that were practiced in the 18th century.

In early 18th century, till A.D. 1740, status of Pune was a Kasba, having 5 Peth established around it. During A.D. 1740 and A.D. 1761, Pune became a rich Kasba having 7 well-occupied Peth. During the rule of Peshwa Pune was treated as a Shahar, having total 10 different Peth.

Peshwa Bajirao (I) and then Peshwa Nanasaheb both were controlling the administration of these Peth and also Kasba Pune in capacity of the chief authority.

The rights and responsibilities for the betterment of these Peth were allotted to Shetya, Mahajan, and Choudhari. Of which, Shetya and Mahajan were responsible for each individual Peth Both of them were allotted these holdings as a 'Vatan'. In some towns a Kulkarni, was appointed being an assisting person to Shetya.

But it is observed that a Choudhari was controlling one or more Peth and this holding was not allotted as a Vatan.

Shetya (MešŸee)

Alike a Shetya of any Bajarpeth, Shetya of any individual Peth of Pune was conducting his duties and enjoying the rights. A 'Koul' was always conferred to him for the establishment and betterment of that Peth.

His main duty was to bring and settle the maximum number of appropriated traders and professionals in that Peth and to look after their betterments, but he had no administrative powers.

He was not availing any remunerations or salary by Peshwa for this work. Instead, he was getting some rights and concessions from the traders and shopkeepers of that Peth. It should be assumed that, he might be also a trader, having his own shop in the same Peth. Otherwise, he could not afford to hold such post being only an honor, without getting any substantial monetary gains.

Many lists of such rights are available in the historical documents that explain about the rights of Shetya of Bajarpeth of a Kasba village. With little variations, similar rights were conferred to any Shetya of the individual Peth of Pune.

A list of such rights given to Harshet and Somshet Veerkar being 'Shetya' of Peth Shukrawar is available. In A.D. 1748 Peshwa Nanasaheb conferred this Koul.
Original Marathi matter and its meaning in English is as follows

MešheCeeÛe nkekeâ yeelehemeeue
Rights of Shetya Details

JeeCee ÙeeÛe oj okeâevee yeepeejeÛe eoJeMee Dee"jepee meheeje 1 Skeâ ÙekeâCe keâuece 1
1 betel nut per week, from each shop of Wani trader on the Bajar day

leuee ÙeeÛe oj okeâeveeme leue Dee"jepee Jepeve keâÛÛe 9 veJe šekeâ keâuece 1
9 Tak oil from each shop of Oilman per week

he"le ekeâjeCÙeeÛee DeceojHele neFue lÙeeme oj ieeCeeme ekeâjeCee Jepeve hekekeâ .~. heeJeMej keâuece 1
½ Sher per bag of the Kirana goods (food grains) brought in the Peth

keâe°e Je meeUe he"le pe jenleeue Je ceeie ÛeeueeJeleeue lÙeevee meej eceUve meeueevee heemee[e 1 ÅeeJee keâuece 1
Shtya should receive 1 Pasodi (a type of clothing) collectively from all the Koshti and Sali residing and also running handlooms in the peth

he"le meCe omeje Je eoJeeUe Je eMeceiee Je Je<eØeeleheoe oj meCee oj okeâevee ien, leeoU Jepeve hekekeâ .~. heeJeMej keâuece 1
¼ Sher wheat or rice should be offered by each (grocery) shop of the Peth on the occasion of the festivals like Dasara, Divali, Shimga, and Varsha Pratipada.

leceÛe DeeOeeuee yeepeejele pee veFue DeeeCe ceehe neFue leJne lÙeepeheemeve oj ieeCeeme ce"Yej oeCe lÙeeJe keâuece 1
A handful of grains per bag of the Kirana goods shall be collected from any trader who will demand 'Adholi' (a metal basket used for weighing ½ Sher weight) from you and use it for standered weighing.

leeyeeàÙeeÛe oj okeâevee ojjepe heeve meceej 5 heeÛe SkeâCe keâuece 1
5 betel leaves to be collected from each shop of Tamboli trader.

yeepeejele DeceojHelee neFue lÙeeme oj okeâevee oj ieeCeeme ieuuee keâuee DeOee MejØeceeCe keâuece 1
½ Sher per bag of all the Kirama goods brought in the market.

he"le ceeue ÙeFue lÙeeme oj okeâeveeme ce"Yej MeJe lÙeeJee keâuece 1

Meaning of Marathi word 'Shev' is a tax upon garden or fruits but in this context it should be understood as a tax in the form of a handful of quantity.

A handful of quantity of every item (Shev) brought in the market to be collected from each shop.

he"cepekeâje ÛeeYeejJemleeme jenleeue lÙeeme meej ÛeeYeej eceUeve heeÙeheeme pee[2 oeve keâuece 1

Shetya should receive 2 pairs of shoes collectively from all the resident shoemakers of the Peth.

he"le ueie neleeue lÙeeme oj ueiee KeeyeNÙeeÛee Jeeše Skeâ lÙeeJee. keâuece 1

Shetya should receive ½ coconut for each wedding ceremony happens in the Peth

Keešekeâ Je KeejKe[Jeiej yeepeejele Ùeleeue lÙeepeheemeve MeJeeoeKeue ceeme Je yeeyeeue Jeiej lÙeeJe keâuece 1

Shetya should receive mutton and fish from the merchants like Khatik and Kharkhade.

leceÛee GYeÙelee MešŸeeÛee lej heeUeJee keâuece 1

Both should follow the duties and rituals of a Shetya jointly.

SkeâCe leje keâuece meojnØeceeCe keâjej keâuee Deme lej leÿee Je leceÛe he$ehee$eeeo JeMehejhejve DeveYeTve MešheCeeÛee meJeeÛeekeâje keâ¤ve meKe¤he jenCe .. .. (132)

Total 13 items are noted, so you both should follow the tradition and responsibilities being a Shetya of a Peth and enjoy the Vatan inheritably.

Another list of such rights of a Shetya of Peth Sadashiv established at Kasba Vamori, Tarf Rahuri, Pargana Sangamner is available. It can be observed that being the Shetya of a Peth established in a Kasba village, he had received more rights than the Shetya of Peth Shukrawar, of Shahar Pune. **(133)**

A Shetya of a Bajarpeth of any Kasba was looking after the permanent shops and trades conducted in this Bajarpeth but at the same time he was also looking after the trades conducted in the weekly Bajar of this Peth. Whereas, a Shetya of a Peth of Pune was only looking after only the shops and trades conducted in that Peth and there was no tradition remained of conducting a weekly Bajar in that Peth. Naturally the income and rights of the Shetya of any Bajarpeth were more than that of the Shetya of a Peth of Pune.

Alike a Mahajan of any Bajarpeth, a post of Mahajan was existed in the system of administration of any Peth of Pune in initial days but it is observed that this post was abolished in later date and this responsibility was allotted by creating a new post called 'Kamavisdar'. The duties, rights and responsibilities of a Mahajan of a Peth and a Kulkarni of a village, were almost same.

A Sanad issued to Naro Malhar and Moro Narahar Mendjogi by Peshwa Nanasaheb on 15th November 1740, offering a post of Kulkarni of Peth Raviwar of Kasba Pune must be actually a post of Mahajan. But it did not mention as Mahajan. The rights they were availing were called as 'Kulkarnya' (keâuekeâCe). (134)

No documents are available that may state the details of appointments made on this post as well as the rights of a 'Mahajan', pertaining to any Peth of Pune.

In initial days, there was a post of 'Choudhari' appointed for the Peth of Pune, but not for each individual Peth. a person appointed on this post would be entrusted one or more Peth.

On 16th August 1733, Peshwa Bajirao (I) offered the post of Choudhari to Babuji Naik Joshi and entrusted him Kasba Pune area, Peth Shahapur (Somwar) and Peth Murtajabad (Shaniwar).
Original Marathi wording is
jepeceevÙe jepeßee keâmee meyeoJe keâceeeJemeoej keâmeye heCe ieee Ùeemee
meJekeâ yeepeejeJe yeueeue ØeOeeve vecemkeâej meee Deeyee meueemeve ceÙee Je DeueHeâ jee yeeyepee veeFkeâ peemee Ùeeme keâmeye cepekeâj he" Meenehej Je he" celepeeyeeo keâmeye cepekeâj Ùekeâve leeve he"eÛe ÛeeOejeheCe veleve keâjej keâ¤ve eoue Deen leje lecne ceeeeveueÛe (ceMeejeveueÛe - means from Babuji Naik Joshi) neleve ÛeeOejeheCeeÛee Oeoe keâ¤ve leTve iejjene emejmlÙeeØeceeCe nkeâueeepecee Ùeeme ole peeCe (135)
'Haqq' (nkeâ) is an Arabic word means 'rights'.

'Lajima' (ueeepecee) is also an Arabic word means 'incumbent', 'customary'.
Meaning of this word is to be understood as ' the appropriate and incumbent rights'.
According to the context of this letter it is sure that Choudhari had also some rights and concessions alike Shetya of the Peth.

This letter also states that this post was an appointment to perform the duties (Marathi words written in the letter are - ÛeeOejeheCeeÛee Oeoe - 'Choudharipancha Dhanda' that means 'performance as per the duties entrusted for the post of Choudhari').
No documentary references explain the perfect nature of these rights, but surely, Choudhari was a resourceful and powerful person. This post was not a 'Vatan'. The chief duty of Choudhari was to control the crimes and foreseen calamities and also keep a good law and order in the Peth.

When the expanse of Pune started increasing and the Peth were started flourishing, the post of Choudhari was abolished and a new post was formed that would control the total city. This was alike a post called as a 'Kotwal' but a person doing these duties was not called as a Kotwal.

This post was issued on contract basis. It was a formal appointment and Peshwa could change the person as per his wish and will. Any person holding this post had no rights to receive the good and moneys from the traders and residents of Pune alike the Shetya of any Peth, but this new post was not a 'Vatan'.

Kamavisdar (keâceeeJemeoej)

Post of Kamavisdar was an old post. Since 16th century, the practice of appointments of this post was continued. Normally to make collection of the government revenues and taxes from a Pargana or from a Tarf, and even from small villages, such Kamavisdar were appointed by the rulers.

> ‘Kamavis’ keâceeJeeme is a Marathi word corrupted from original Persian word keâceeeJeMe ‘Kamawish’, which means gain, profit or advantage. Colloquially it was understood as the collection of the revenues or taxes. A person entrusted these duties was called as 'Kamavisdar'.

Around A.D. 1730, Pune was a small town. Peshwa Bajirao (I) had appointed a person named Keso Sambdev as a Kamavisdar of Kasba Pune.

> This name and post is reflected in a letter dated 16th August 1733
> Original Marathi words are
> jepeceevÙe jepeßee keâmee meyeoJe keâceeeJemeoej keâmeye heCe ieee (ieemeeJee 'Gosavi' - means a respectable person) Ùeemee (136)

Peshwa Madhavrao particularly started a practice of appointing capable persons on the posts of Kamavisdar of the each Peth instead of appointing only one Kamavisdar for the total city. Till A.D. 1768, a person named Kacho Raghunath was appointed as a Kamavisdar of Kasba Pune.

> A Sanad dated 7th May 1766 issued to Kacho Raghunath states that he has been appointed as a new Kamavisdar of Pune including Kasba, by discontinuing the duties entrusted to the former person. This appointment was made on contract

basis. (Called as 'Makta' ceòeâe in this document) That is, he was to handover the collected amount every year to Peshwa.

Original Marathi wording is
keâÛee jIeveeLe ÙeeÛe veeJe meveo keâe heCe oKeeue keâmeyee ÙeLeeue ceeceueIe heMepeeÛe keâceeeJemeoejekeâ[ve oj keâjeve IecnemekeâceeeJeme meeieeve Iecnekeâ[ceòeâe keâjej meeue (137)

But around A.D. 1768, it is observed that this system was changed and many persons were appointed as a Kamavisdar of each individual Peth. I think it was made as a mandatory rule because a person was appointed for 5 Peth of Kasba Pune and for the rest other seven Peth different persons were appointed.

The letters states these appointments as, Shivaram Raghunath was appointed for five Peth named as Ganesh, Ganj, Musafarjang, and Nagesh.

Baburao Hari for Raviwar Peth

Dhanshet Karanje for Mangalwar Peth

Bapuji Anandrao for Kasba Pune and Somwar Peth

Naro Appaji for Vetal (Guruwar) Peth

Mahadaji Vishwanath for Nave (Bhavani) Peth

Laxman Vishwanath for Shaniwar Peth
Balaji Naik Bhide for Budhawar Peth. (138)

Kamavisdar was a solid and important kink between the city people and Peshwa Government for the collection of revenues and taxes. So, the capable, dependable, and trustworthy persons were appointed on this post.

They were supposed to fetch maximum income and handed over to the government, because the budgetary provision was totally depending upon the amounts that were collected by these Kamavisdar.

Along with the duty of the collection of revenues, he was also supposed to keep a close watch on the market prices of various good and items that were sold in the Peth of the city. He had to report about these prices and the reasons for the variations in market rates daily to Jahagirdar. There was always a possibility that some traders were making mal practices and making unreasonable raises in the decided rates. Kamavisdar was supposed to provoke these traders and if not agreeable then to make punishments as per their faults.

This order is clearly mentioned in a Sanad given to Kacho Raghunath by Peshwa Madhavrao, on 7th May 1766.
Original Marathi wording is
evejKeeÛee ÛeekeâMee ojjepe lecne keâ¤ve mejkeâejele mecepeJeeJee
Gocee ueyee[e keâ¤ve epevemeeÛee Deceoevee (keâjele) Demelee ceneieeF keâjleeue lee neT ve ÅeeJee
'Nirakh' (evejKe) is a Persian word means 'Market rate' or 'Current price'. (139)

He was also supposed to keep a record of the people and traders residing in the Peth allotted to him and should submit the periodic senses of that Peth to Kotwal.

This additional duty was entrusted to these Kamavisdar, when the system of appointing separate Kamavisdar to individual Peth of Pune was started.
This fact is reflected in a Sanad issued to Janardan Hari by Peshwa Madhavrao. One of the duty entrusted to him was, the Kotwal should collect the information of the senses of the residents from the Kamavisdar appointed for that particular Peth.
Original Marathi words are
Keevemeceeje Skeâoj lecne keâjeJee DeeeCe Pee[e jeKeeJee peeCeej ÙeCeej keâue keâeleJeeueekeâ[oeKeue JneJe
keâceeeJemeoej he"Ûe Deenle lÙeevee Deeheueeue he"Ûee Pee[e lecnekeâ[ÅeeJee (140)

Another reference found pertaining to A.D. 1785, in the matter written for issuing a Koul for the establishing a new Peth in Pune. It states that the land given for this establishment should be possessed by the Kamavisdar of Kasba Pune and should be hand over to the person to whom the order for establishing a new Peth has been issued.
On 7th December 1785, Peshwa Sawai Madhavrao allotted a piece of land to him for establishing a new Peth on which Sardar Raste initiated the settlement.
A Sanad given to Bapuji Anandrao Kamavisdar of Kasba Pune states that on the request of Anandrao Bhikaji Raste for the allotment of a land for establishing a new Peth, some vacant pieces of lands are allotted as follows
7 ½ Bighe and 1 Pand from the land belongs to Moro Ballal Joshi
2 ½ Bighe from the land belongs to Kabir Fakir
10 ¾ Bighe from the land belongs to Trimbak Mahipatrao Chitnis
4 Bighe from the land belongs to Satwaji Parakhi
Total 24 ¾ Bighe and 1 Pand land has been allotted that should be handover to Anandrao Bhikaji Raste (141)
OriginalMarathi wording is
yeehepee DeeveojeJe keâceeJeemeoej keâmeye heCe ÙeeÛe veeJe meveo keâe jepeßee DeeveojeJe eYekeâepee jemle ÙeeCee veJee he" JemeJeeJeÙeekeâejlee peeiee oeJeuee heeenpe ÿeCeve eJeveele keâuee lÙeepeJe¤ve ceMeeeveun Ùeeme he" JemeJeeJeÙeeme peceeve eyele
ceeje yeuueeU peeMee Ùeepekeâ[one eyele peceeve Ûeeuele nelee le nuuee ceepeCeeceU Yejuee le
keâyeej heâkeâej Ùeepekeâ[peceeve Deen lÙeehekeâe
e$eyekeâ ceenheleje eÛešCeeme Ùeepekeâ[meeUe eyele peceeve Ûeeuele nelee le neuuee ceepeCeeceU Yejuee le

mešJeepee heejKee ÙeeÛe LeUhekeâe
424~~~1
SkeâCe heeJeCe heÛeJeeme eyele Skeâ hee[peceeve veceve oeJeuee Deme leje meojnØeceeCe peeiee ceMeejeveunÛe nJeeuee keâjCe ÿeCeve meveo 1

This wording reflects two possibilities. Either the old system of appointing a person on the post Kamavisdar of the city (Kasba Pune) might have been started again, or a person was appointed as a chief Kamavisdar of the Shahar and other Kamavisdar appointed for the individual Peth were working under him.

Administration of a Shahar

Chief administrator of a Shahar was called as 'Kotwal' (keâeleJeeue). He was working under Peshwa and was not answerable to anybody except Peshwa.

A tradition of the appointment of an official post as 'Kotwal' of Shahar Pune started during the rules of Peshwa Madhavrao.

Balaji Narayan Ketkar was appointed as the first Kotwal of Shahar Pune, on 18th February 1764. Before that there was no official post of Kotwal created by the former Peshwa.

In today's context this post may be understood as the chief officer in charge of the city. It was a combination of the posts of city magistrate and police commissioner.

His main duties were to keep law and order in the city, control the crimes and give punishments to the criminals as per the rules and regulations framed by Peshwa.

He was also responsible for the land and property dealings made within the city and all such deeds were to be approved by him.

He was keeping a close watch on the arrival and departure of traders and other people in and from the city. He had to check the senses of the city residents regularly and was reporting accordingly to Peshwa. For all these duties he was receiving a substantial yearly remuneration from the Peshwa.

Chief office of Kotwal (called as 'Kotwal Chawadi' keâeleJeeue ÛeeJe[e or Kotwalacha Choutra' keâeleJeeueeÛee Ûee$ee) was placed at the central location of the city and Sub stations or ward offices (called as 'Peth Chawadi' he" ÛeeJe[e) were placed in each Peth.

A Sanad issued to Janardan Hari Kotwal of Pune, dated 12th April 1768 gives very clear idea about the duties of the Kotwal, names and works of his assistants, their remunerations and the overall functioning of the office of the Kotwal.

Two capable people were appointed to assist Kotwal called as Phadnis and Daftardar. Phadnis was responsible for writing the orders and deeds and also for doing official correspondence. Daftardar was responsible for keeping up to date records.

Kotwal was receiving a yearly remuneration of rupees 300 whereas Phadnis was given rupees 200 and Daftardar was getting rupees 150.

A person called 'Karkoon', who were performing the duties of keeping records, accounts, and handling correspondence. Three guards were allotted to each such Peth Chawadi for patrolling in the city.

All these persons were getting rupees 125 each towards yearly remuneration.

Two persons were appointed as 'Divate' or light men, of which one was always with the Kotwal and other was with the patrolling guards. Few others were appointed for night patrolling on monthly salary rupees five per person.

(A light pole is called in Marathi as 'Divatee' eoJeše. A person holding light was called as 'Divata' eoJeše. 'Divatye' eoJeš is plural of 'Divata' eoJeše)

In addition, forty solders were appointed for the help of Kotwal on monthly salary of rupees four per soldier and some casual labors on monthly salary of rupees two. Few assistants, who were holding their posts as a Vatan called as Naikwadi (veeFkeâJee[e), Dandiye (oe[Ùe) and Panasare (heevemeej), were appointed on the octroi or tollbooths of the city. All of them were receiving a monthly remuneration of rupees two.

Original Marathi matter and its English translation is as follows

peveeove nej ÙeeÛe veeJe meveo keâe, keâmeye heCe ÙeLeeue keâeleJeeuee yeeyejeJe jece Ùeepekeâ[ve oj keâ¤ve meeuecepekeâje lecneme meeeieleuee Deme, leje Fceeve Fleyeej Jeleeve ÛeekeâMeeve Deceue keâjCe

A Sanad issued to Janardan Hari Kotwal of Pune, that his appointment has been confirmed for the present year by canceling the appointment of former Kotwal named Baburao Ram; hence you should solemnly and trustfully perform your duties. (142)

keâeleJeeueemeyeOe keâuece eyeleheMeeue

Item wise details of this work are as follows.

MenjÛÙee he"e Je hej Je keâmeye ÙeLeeue ekeâjkeâeU keâepeÙee he"Ûee he"Ûe keâceeJeemeoj Ùeevee ceveeme DeeCeeJee ceeleyej keâepeÙee DemeuÙeeme keâeleJeeueekeâ[ceveeme DeeCeve njkeâe ievnieeje lele peeCe keâuece 1

The cases and complaints of primary offences made in the Peth, Pura, and Kasba of the Shahar are to be solved by the Kamavisdar of each Peth. The Kotwal should solve major offences and also should collect the penalty or fine from the accused.

Menjeleeue Úòeeme Kece Je leeheâ peele ÙeepeJej mejkeâejeleve eyeieejeÛee Dee%ee keâjCe Je lecneme keâuee peeFue lecne eyeieejeÛee yeoeyemle keâjCe keâuece 1

The government shall order for the works to be done by the 36 Khum and Tafe (groups of traders) of the Shahar as Bigar and you should get such works done from them.

ekeâòee keâuece

Accordingly Items Or Conditions

1 heeš oece oj ®heÙe 1~ meJJee ®heÙee Je Meuee Skeâ ÙeCeØeceeCe

Rupee 1 ¼ to be collected per Pat along with 1 Shela (a piece of cloth)

1 [ekeâeme oj škeâ 1~~ oe[Je veejU Je eJe[e ÙeCeØeceeCe

Rupee 1 ½, one coconut and a pair of beetle leaves should be collected for each letter or order received by a trader.

1 Deoiepe veJee keâ¤ve oCe lee lecne oTve lÙeeÛee eMejmlee heMepee Demeue lÙeeØeceeCe okeâe lÙeeJee

A newly made Gaj (measuring unit scale strip) should be introduced by your order and the charge to be received as per the former tradition.

1 yešÚheeF veJee Jepeve keâ¤ve oCe lee lecne ÅeeJee lÙeeÛee emejmlee heMepee Demeue lÙeeØeceeCe okeâe lÙeeJee

Your seal shall be introduced on the stamp used for deciding the costs of clothing bundles and the charge to be received as per the former tradition.

1 he{eje yeepekeâje Ùeepeheemeve lej Goece heenve ®heÙee DeOe®heÙee heMepeeÛe eMejmleØeceeCe lele peeCe

One rupee, or ½ rupee, should be received by the Pedhari as per the former rule but by considering their businesses.

1 veJÙee ceeheeJej eMekekeâ keâ¤ve oCe lÙeeÛee eMejmlee heMepeeØeceeCe lele peeCe Je pevÙee ceeheeÛee ÛeekeâMee keâjCe

Your seal shall be introduced on the new weights and the charge to be received as per the former tradition. Also old weights to discarded from the market.

1 leueeÙeeÛe leeCÙeeme ojjepe ®kekeâ 3 ØeceeCe lÙeeJe lÙeehekeâe vencee KeÛe
®kekeâ 3 ßeeveeieÕej, ®kekeâ 6 heej oiee 2, ®kekeâ 3 ÛeeJe[e keâmeyÙeeleeue .~. (heeJeškekeâe) meojn
heeJeškekeâe Jepee neTve yeekeâe pecee neFue lÙeehekeâe Jejkeâ[ÛeeLej Je eoJešŸee Jeiejme KeÛe keâjCe

Ruke 3 Oil to be collected from each oil mill. Of which, Ruke 3 should be donated to Shree Nageshwar temple, Ruke 3 should be donated to two Darga, and Ruke 3 should be used for the Chawadi placed in Kasba. Remaining oil should be distributed to the Chouthare (Peth Chawadi) and to Divatya (Lightmen).

1 omeNÙeeme ieeOeU Jeiej Je yekeâjeÙeemee jle JneJee ueeiele lÙeepeJej mejkeâejÛee nkekeâ ®kekeâ 6 Deen lÙeeÛee eMejmlee heenve lÙeeJe

Government right on the Dasara festival and a Goat to be offered is of Ruke 6 that should be collected as per the former tradition.

1 Keevemeceeje Skeâoj lecne keâjeJee DeeeCe Pee[e jeKeeJee peeCeej ÙeCeej keâue keâeleJeeueekeâ[oeKeue JneJe keâceeJeemeoej he"Ûe Deenle lÙeevee Deeheueeue he"eleeue Pee[e leÿeekeâ[ÅeeJee ÙeCeØeceeCe keâuece 1

The Kotwal should collect the information of the senses of the residents from the Kamavisdar appointed for that particular Peth.

SkeâCe one keâuece hekeâe heeš oeceeÛee meJJee ®heÙee heMepeeØeceeCe lÙeeJee Meuee Deueekeâ[lÙeeJeÙeeÛee eMejmlee he[uee Deen lÙeeme keâU heenve lele peeJee yeekeâe keâuece meojn eueenuÙeeØeceeCe keâjej keâ¤ve eouee Demele ÙeCeØeceeCe keâuece 1

Total 10 conditions, out of which, Rupee 1 ¼ to be collected per Pat as per former tradition but a tradition of offering 1 Shela has been newly introduced. It shall be collected looking towards the capacity of the person (Kul)

jmlÙeeÛee Je ieuueeÛee Je lejeÛee keâepeÙee ueeieue lÙeeÛee Fvemeeheâ lecne keâ¤ve keâepeÙee eJeunme ueeJeeJee ÙeCeØeceeCe keâuece 1

Kotwal should make justice in the disputes regarding the demarcations of the roads and lanes and also of plots or houses.

meeo peJee KeUleele lÙeevee keâeleJeeueeÛe eÛešeeMeJeeÙe KeUe veÙe Flej ueekeâevee (meeÅeeKejepe) peJee KeU veÙe meeo peJee KeUeleeue lÙeeJej mejkeâejÛee Deceue leCe lee heMepee keâeleJeeueeÛe eMejmleØeceeCe lÙeeJee keâuece 1

The gamblers are not allowed to play games unless permitted by the Kotwal. Other people are not allowed for playing gambling games. Kotwal should collect a tax as per former rules from these authorized gamblers.

keâeleJeeueeÛe keâejYeejeme ÛeeJe[eme peeiee yeOeJeej he"le veceve eouee Deme keâuece 1

A place for the 'Chawadi' (office of Kotwal) is allotted in Budhwar Peth.

keâeleJeeueemeyeOe yeNÙeeJeeFšeÛee peeyemeeue e$eyekeâ nej Ùeeme hemeeJee ÙeCeØeceeCe keâuece 1

Trimbak Hari shall do inquiry and hearing regarding the performance of Kotwal.

keâeleJeeueeÛee enMeye ceenvÙeeÛe ceenvÙeeme mejkeâejelele ole peeCe keâuece 1

Kotwal must submit a statement of monthly expenses to the government.

oe[e eheâjeJeCe le keâeleJeeueevee eheâjJeeJee. ÙeCeØeceeCe keâuece 1

Kotwal should conduct the Work of making different announcements in the city (Called in Marathi as 'Daundi' or 'Davandi').

leuÙeeÛe leeCÙeeme ojjepe ®keâ .~~. 3 lÙeeJe cnCeve Deueeenoe keâuece eueenue Deen, lÙeeme keâmeyee Je meeceJeej he" ÙeLeeue leeCÙeeÛee Deceue yeehepee DeeveojeJe Ùeepekeâ[Deen le Kejepe keâ¤ve Jejkeâ[he"eleeue leeCÙeeme ojjepe meojn eueenuÙeeØeceeCe leTve enMeyee pecee keâjCe ÙeCeØeceeCe keâuece 1

Though a condition has been mentioned for the collection of Ruke 3 Oil from each oil mill, the charge of few oil mills placed in Kasba and Somwar Peth is already offered to Bapuji Anandrao, hence Kotwal should collect the oil from other mills excluding these mills.

evejKeeveMeeÛe keâece - epevemeeÛee Deceoevee keâeÙe ÙeeÛee Depeceeme heenve keâvepeepelee leceÛe FleuÙeeve evejKe keâjele peeJee yeepeejÛe evejKeeÛee Ùeeo ojjepe oHeleje DeeCeve ole peeJee ÙeCeØeceeCe keâuece 1

Kotwal should decide the appropriate market rates by considering the transactions of market. A noting of these rates should be daily submitted to the government office or Daftar.

Menjele peeiÙeÛee Kejoe heâeòeâe neFue le leceÛe FleuÙeeve JneJee keâeleJeeueekeâ[eue he$e keâ¤ve oTve mejkeâejÛee omlej Deen lee lele peeCe ÙeCeØeceeCe keâuece 1

The land dealings made in the Shahar should only be done with the letter of permission issued by the Kotwal and also by paying the transaction taxes as per government rules.

veceCekeâ ceneue cepekeâj mejmeeue

Yearly appointments for the area (Shahar)

300 peveeove nej, ojeie meeeuevee leveele

300 to Janardan Hari Daroge, towards yearly remuneration

200 eYekeâepee veeFkeâ keâeunškeâj heâ[veeme ceeFve meeeuevee

200 Bhikaji Naik Kolhatkar Phadnis towards yearly remuneration
150 veeje Mekeâj mee" oHelejoej

150 to Naro Shankar Sathe

500 keâejkeâve he"eme Je iemleeme Demeecee Ûeej SkeâCe oj Demeeceeme meeueevee leveele ®heÙe 125 ØeceeCe

500 to Karkoon of the Peth (Ward offices) and patrolling person, 125 to per person, towards yearly remuneration

2114 eMeyeoe - 2114 Shibandi (other servents)

1760 hÙeeo Demeecee 40 ojcene 160 ØeceeCe
1760 servants 40 numbers, 160 per month

210 yeepeueekeâ - 210 other casual servants

110 eoJešŸee Demeecee - 110 lightmen

1 evemeyele keâeleJeeue - 1 person in service of Kotwal

1 iemleeme - 1 person for patrolling with Kotwal

ojcene oj Demeeceeme ®heÙe 5 ØeceeCe Skeâceene 10 SkeâCe Dekeâj ceene
5 per person per month

100 njkeâecee Demeecee 2 oj Demeeceeme meeueevee leveele ®heÙe 50 ØeceeCe
100 person engaged for any other works, 50 towards yearly remuneration

144 Jeleveoej Demeeceeme - 144 for Vatandar

1 veeFkeâJee[e - 1 to Naikwadi , 2 oe[Ùe - 2 Dandiya, 2 heevemej - 2 Pansare

oj Demeeceeme ojcene ®heÙe 2 ØeceeCe Skeâceene 12 ØeceeCe yeejceene 2 per person per month

3264 leeve npeej oeveMe Ûeeme° ®heÙe meeueevee keâjej keâue Demele ÛeekeâMeeve KeÛe keâjCe keâuece 1

Total 3264 has been earmarked for yearly remunerations, which should be spend carefully (by Kotwal)

Menjeleeue MeJe heškeâje, meoecele lele Deenle, lÙeeØeceeCe leleeue ÙeCeØeceeCe keâuece 1

Petkari (Vatandar of the Peth) are allowed to receive their yearly shares of taxws as per the traditions.

YeepeveKeÛe Je leJepeKeÛe Je oHelejKeÛe Je jeMeveeF pe¤jelee keâeÙekeâejCe ueeieue lee KeÛe keâ¤ve meeueeÛemeeueele mecepeeJeve ceKeueemee keâ¤ve lele peeJee. ÙeCeØeceeCe keâuece 1

Expenses made towards food and dining, for treating guests, made for keeping accounts and records (Daftar) and made towards lighting and decorations, all should be properly accounted and to be audited per year

pevÙee keâeleJeeueeÛee Ûeeue Deiej veJee keâokeâeve mejkeâej keâeceeÛee DeeeCe eveoe<e DemeeueÙeeme npej mecepeJeeJe Dee%ee neFue lÙeeØeceeCe keâjeJe ÙeCeØeceeCe keâuece 1

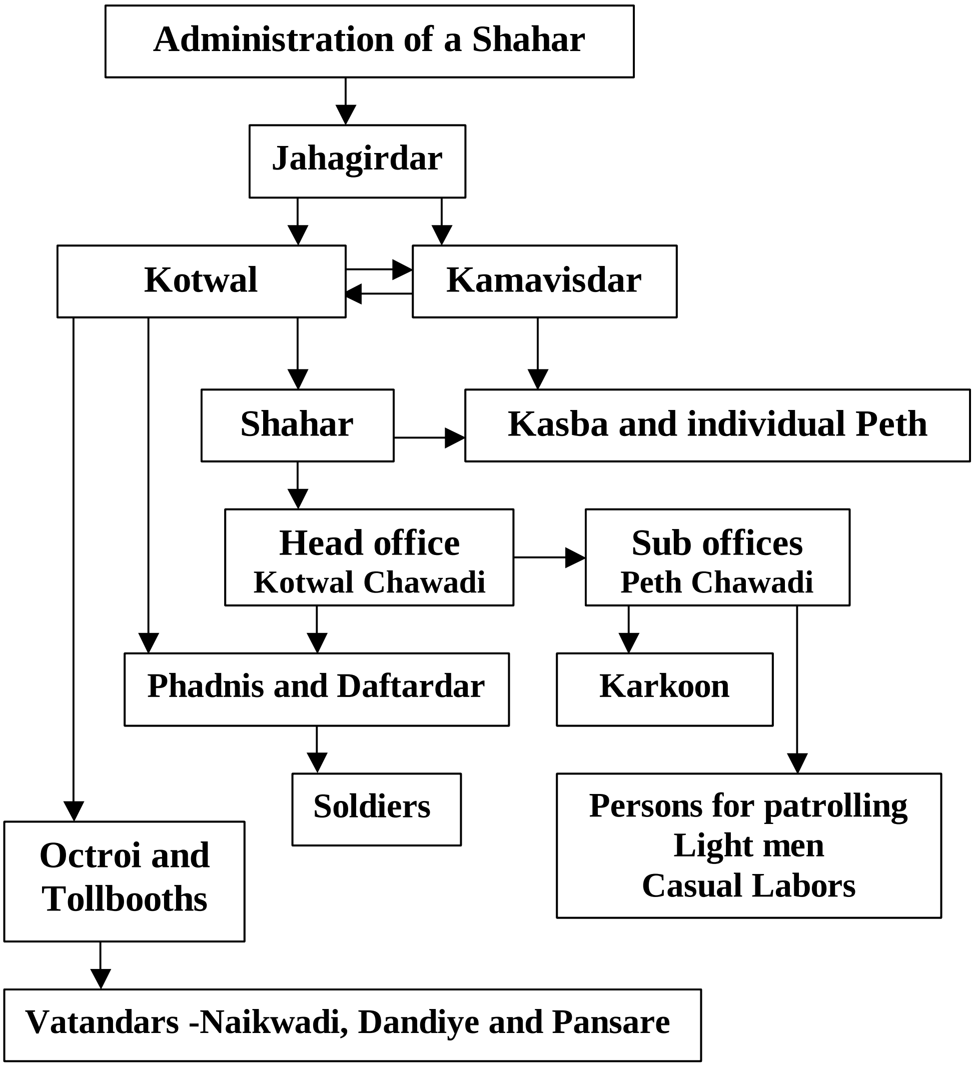
The systems and traditions either followed by former Kotwal or newly introduced should be adopted if found faultless and also found useful for the government

SkeâCe meeUe keâuece keâjej keâ¤ve eoune Demele meonØeceeCe JeleCekeâ keâjCe cnCeeve, meveo

A Sanad is allotted by laying 16 conditions, which shall be followed (by Kotwal)

Considering the above stated details, it can be concluded that in 18th century, mainly Kotwal administrated a Shahar.

Other posts like Kamavisdar and shetya were helping him for keeping good administration and also for the development of the Shahar.


Administration of a Shahar
Jahagirdar
Kotwal
Kamavisdar
Shahar
Kasba and individual Peth
Head office
Kotwal Chawadi
Sub offices
Peth Chawadi
Phadnis and Daftardar
Karkoon
Soldiers
Persons for patrolling
Light men
Casual Labors
Octroi and
Tollbooths
Vatandars -Naikwadi, Dandiye and Pansare

Hence, it has been observed that since old times, to develop any village Deshmukh, and Patil were taking efforts. To develop a Bajarpeth Shetya was working vigorously. Alike to develop a Shahar, Chatrapati, Peshwa and Saranjamdar were sharing responsibilities to their ultimate capacity. It was the tradition of Maratha Empire till the middle of 18th century.

Particularly, in late 18th century, growth in accordance with the status wise classification of the villages was not remained in force.

Conversions of a Mouja village into a Kasba were not done often. Rather lot of villages could not developed and remained only as Mouja villages.

Saranjamdari (mejcepeeceoeje)

During the middle of 18th century, Maratha Empire was spread over a vast portion of Indian Territory. To increase the military power, to keep good administration and also to protect the province, Peshwa adopted 'Saranjam' system of offering large province to Maratha Sardars being a Jahagir.

By which, all these Jahagirdar became free to implement and adopt their own administration in their respected provinces allotted as a Jahagir. Simultaneously, he had to keep strong army under his control and always use this power for the defense of the Maratha Empire. To meet the expenses, he was authorized to collect all the revenue income and levies from his province as a remuneration of this service. Only a part of this collection had to be sent to the central government.

Of course, this system was laid to increase the revenue collection of the province but it ultimately became helpful to increase the mercantile activities even in a small village.

This change mainly affected the old system of village administration. Though the status wise change was not made, few of the small Mouja villages started growing and developing alike a Kasba village and Kasba villages were developed in the style of a Shahar. But this change offered some good and positive directions to the development of a village.

1. These Saranjamdar started developing their own cities or hometowns like a Shahar where they started residing permanently but simultaneously they also started developing other few important villages incorporated in their province.
2. Converting the status of a Mouja into a Kasba village was almost stopped. Instead, Mouja villages were developed alike Kasba villages but without changing their status.

3. The usual system of conducting weekly Day Bajar in a large Mouja was remained in force but the system of establishing new Bajarpeth outside the village periphery was no longer implemented.
4. Instead, a system of establishing permanent Bajarpeth within the village itself, preferably on its main road, was introduced.
5. Rights and Vatan of Balute were kept intact but the 'Khum' and traders usually trading in the Bajarpeth and not in the village were also allowed to do their businesses in this Bajarpeth.
6. Old concept of establishing a Bajarpeth was changed to the concept of establishing a 'Peth'. Till the date, the 'Peth' were only established in cities like large Kasba and Shahar. During this new change, such Peth were established also in small villages, which were consisting mercantile shops and workshops as well as residential dwellings.
7. Hence, positive increase in the trading and occupational activities of any village was automatically made that ultimately led towards increasing its status and also its population.

Reflections of this system can be traced in the new developments of the villages particularly made during late 18th century.

Maratha Sardars like Shinde, Holkar, and Gaiekwad held major portion of the northern, central, and eastern Indian Territory. Of which, Shinde (Now called as 'Scindiya') developed Gwalher city (Gwaliar), Holkar developed Indore city and Gaiekwad developed Badoda city (Vadodara) being their hometowns. Along with these cities they also had developed many small villages in their respective provinces.

But in Maharashtra many Sardars, having small Jahagir in comparison to these stalwart Sardars, also started developing Mouja and Kasba villages of their Jahagir provinces.

Especially, being the hometowns, the chief villages of such Jahagir were rapidly developed by these Jahagirdars alike small Shahar.

The prominent Mouja and Kasba village were equally considered and treated from mercantile and commercial angle.

Apart from the villages and cities that were developed by Chatrapati and Peshwa, other prominent example can be stated of the small villages that were also developed alike a Kasba city by Maratha Sardars as follows.

1. Sardar Nimbalkar developed village Phaltan.
2. Sardar Patwarhdan developed villages like Tasgaon, Miraj, Sangali, and Jamkhindi being their Jahagir.
3. Sardar Ghorpade developed village Ichalkaranji.
4. Sardar Raste developed village Wai.
5. Sardar Naroshankar Rajebahddar developed Malegaon.
6. Sardar Chandrachud took efforts to develop Nasik.

Alike these places, so many small villages of the entire provinces were developed by the respective Vatandar or Inamdar during this period.

Summarized observations

Looking to the developments of the village of Maratha province, from small Majara to a Shahar, it has been observed that the status of any village was not depending on the amenities and facilities provided by the central government.

It was mainly depending upon the growth of its agricultural income, growth in the trades and occupations of the Bajarpeth, and also growth in the revenue collection.

During 16th and 17th centuries, in Maratha province, the highest village category was the Kasba village. That too, only few prominent Kasba villages had more than one Bajarpeth. Rest of the Kasba villages had only one Bajarpeth and almost all Mouja villages were depending upon the weekly Day Bajar.

But during 18th century, many Kasba villages, especially the villages allotted as Jahagir, were developed and converted in small towns. Even towns like Pune, Satara, and Kolhapur became strong political headquarters.

It is also observed that statuses of many towns enhanced during Islamic rules, which had potentials to be developed as a Shahar, were demoted, either due to certain reasons or without having strong political patronage.

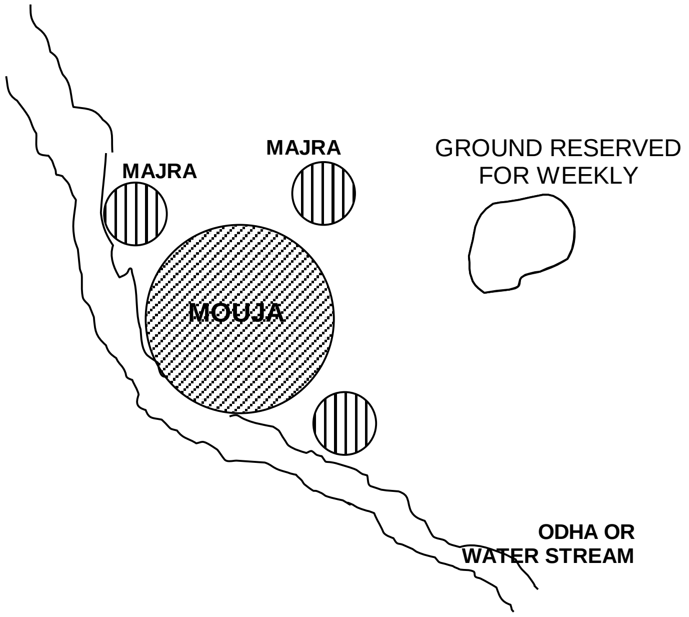
Due to the mercantile and political interventions made by foreign traders like British and Portuguese, trading activities were increased in Konkan.

All these aspects developed entire western Maharashtra province, including Konkan, very fast. It also resulted in the total enhancement in occupational, mercantile, and trading activities. Hence, during 18th century, a conceptual development in the total system is specifically observed. These developments also reflected in village development and town planning systems.

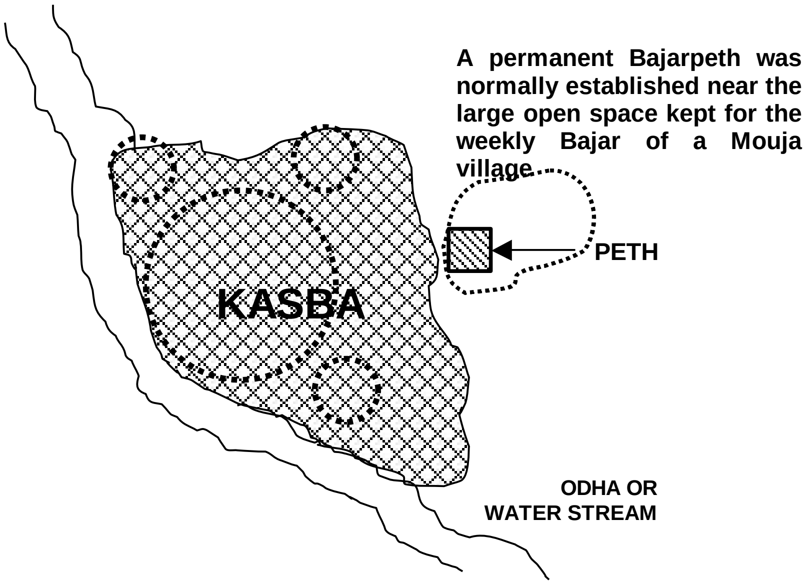
During 18th century, a small Kasba village Pune became Shahar and achieved the highest status of the province. Its development was carried in such a fashion that for many aspects it could be called as the representative example of the Maratha rule.

An indicative graphical review of the development of a village from small Mouja to a Shahar held during 18th century.

ORIGINAL STATUS OF A 'MOUJA' VILLAGE


MAJRA
MAJRA
GROUND RESERVED FOR WEEKLY
MOUJA
ODHA OR WATER STREAM

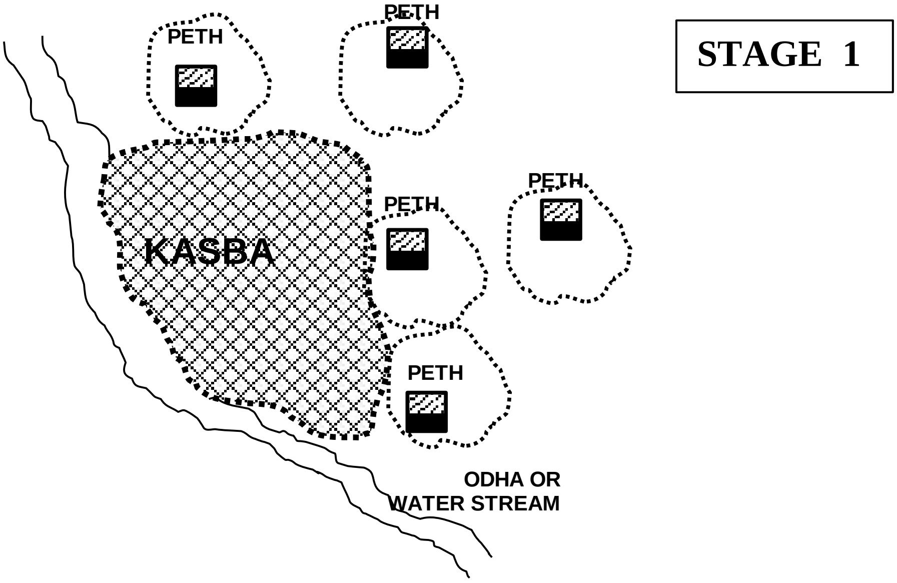
DEVELOPMENT AND TRASNFORMATION OF A 'MOUJA' INTO A 'KASBA' VILLAGE

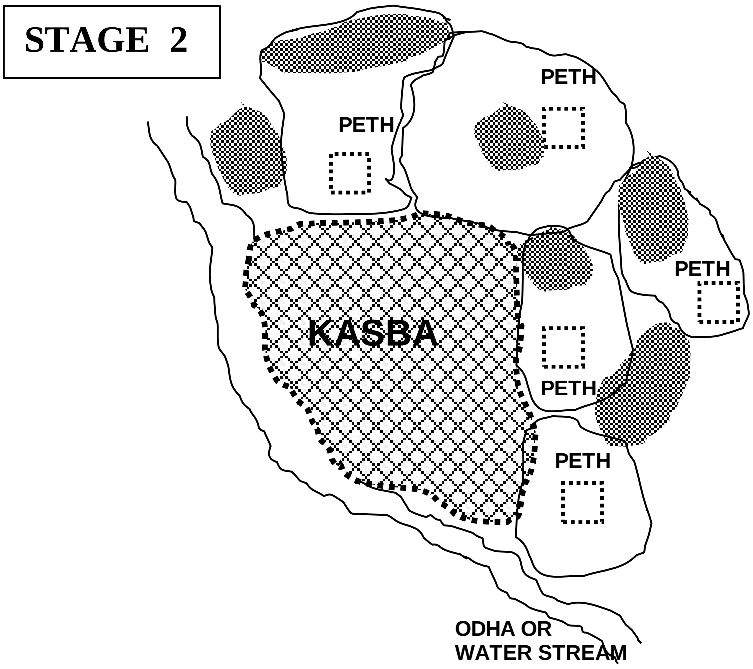

A permanent Bajarpeth was normally established near the large open space kept for the weekly Bajar of a Mouja village.

PETH
KASBA
ODHA OR WATER STREAM

These are indicative maps only showing the status of progress.

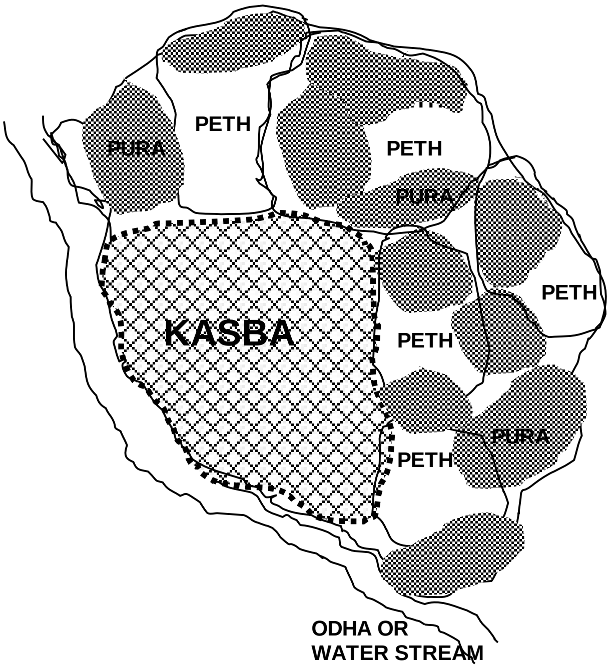
DEVELOPMENT AND TRASNFORMATION OF A 'KASBA' VILLAGE INTO A 'SHAHAR'


PETH
PETH
STAGE 1
KASBA
PETH
PETH
PETH
ODHA OR
WATER STREAM

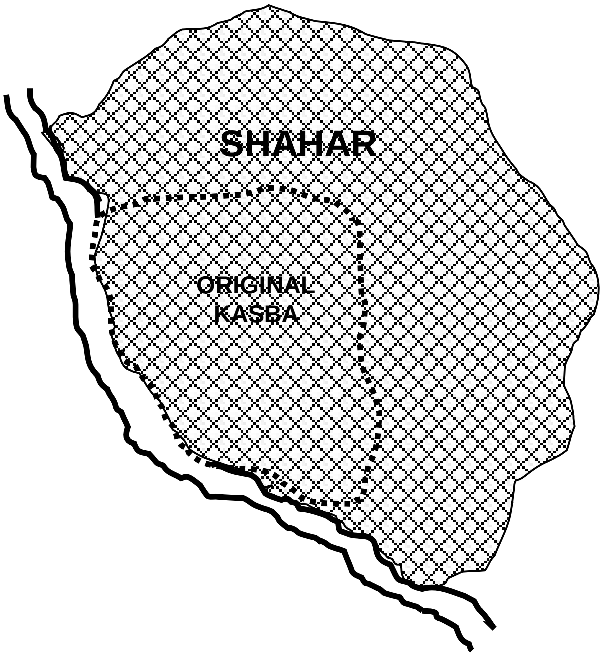

STAGE 2
PETH
PETH
KASBA
PETH
PETH
PETH
ODHA OR
WATER STREAM

These are the indicative maps only showing the status of progress.

STAGE 3


PETH
PURA
PETH
PURA
PETH
KASBA
PETH
PURA
PETH
ODHA OR
WATER STREAM

STAGE 4
FINAL


SHAHAR
ORIGINAL
KASBA

These are indicative maps only showing the status of progress.

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Chapter - 4

Maratha System of Town and City planning

During 17th to 18th Centuries

The Village

The Village of Maratha territory

Maratha town planning

Reformations in Maratha town planning during 18th century

Reformations made during later half of 18th century

Maratha system of town and city planning

The growth of any village according to the principles aspects of Maratha town planning system was based upon the transformation of existing small village into a larger village. This process may be classified in three stages.

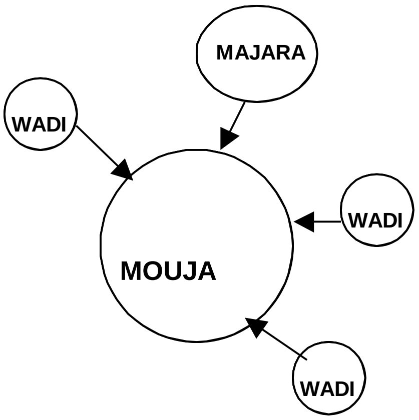
Firstly by incorporating nearby small housing clusters or Wadi in the expanse of original village, the initial centralization was made. Secondly, by establishing new Bajarpeth and Pura outside the original expanse of that village, the de-centralization was made. And lastly, many such Peth and Pura were again incorporated in the original expanse of the village for final centralization.

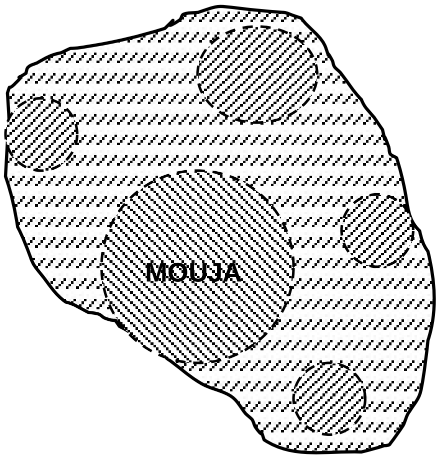
Thus the process continued till that village would achieve a status of a large Kasba or a Shahar.

1. Centralization

Former city planners would have been practiced three alternatives for the initial centralization.

A) Sometimes, all the nearby Wadi clusters and Majara village were absorbed in the expanse of a Mouja village.



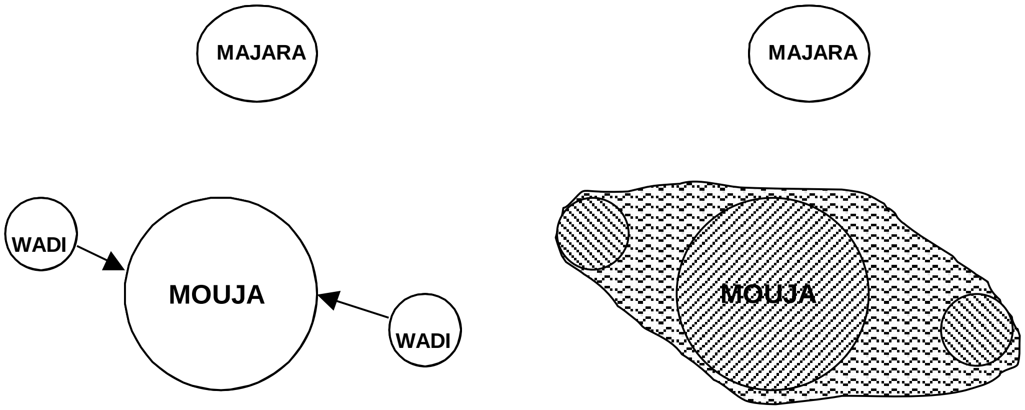


But such types of amalgamations would have been very rarely done.

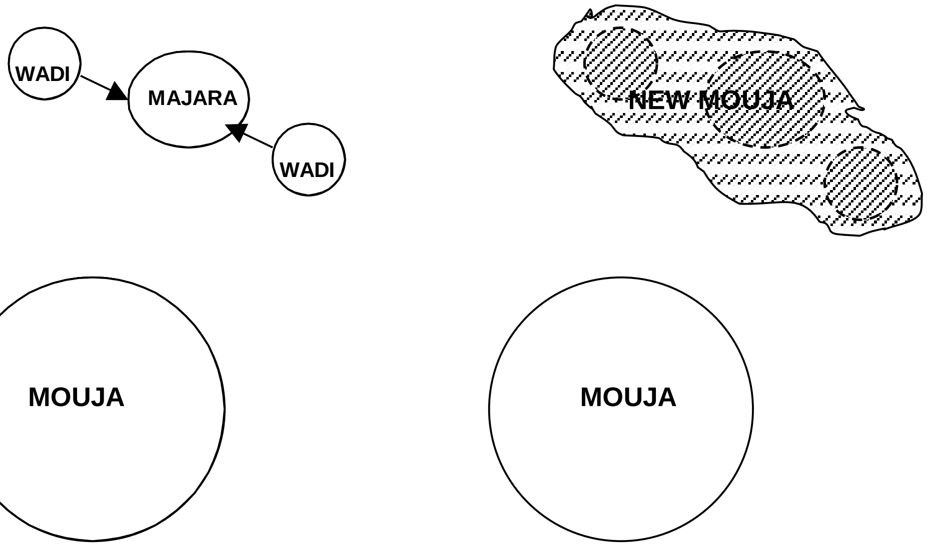
During 16th and 17th centuries, many of the Majara and Wadi villages maintained their independent statuses.

Very few such amalgamations were done during 18th century.

B) Sometimes, few Wadi clusters and a Majara village were situated nearby a Mouja village but while making initial centralization, only the Wadi clusters were incorporated within the expanse of Mouja village leaving apart the Majara village.



C) Sometimes, in future, this independent Majara was converted in to a new Mouja village. Generally, when such Wadi clusters were situated away from the principal Mouja village but much nearer to a Majara, the initial centralization would be difficult. In such cases, these Wadi were incorporated into the expanse of that Majara to form a new Mouja village



Thus, the initial centralization was made.

Such examples and the names of the villages have been already described and discussed in earlier chapter, hence needless to mention again.

Many times, such amalgamations were done only considering administrative convenience. Hence, practically these clusters were remaining apart from each other.

In those cases, the amalgamation did not physically take place because the empty spaces in between main Mouja and adjacent Majara and Wadi villages were remaining vacant. But the ways or routes connecting all these units were permanently established.

Sometimes in due course of time, these empty areas were occupied by the settlements and housing colonies, that ultimately resulted in forming a large Mouja village. Such examples were also rarely found.

Even in many cases it is observed that no such amalgamations were made for centuries together and these villages remained forever by maintaining their statuses as Mouja, Majara or Wadi villages.

But no example of the amalgamation of a Kasba village and a nearby Mouja village has been found in the records or the Maratha historical documents.

It has been also observed that the housing and settlements of a Mouja village were automatically increased within the original expanse of that village, which resulted in the natural growth of the village without making amalgamation of nearby Wadi and Majara villages.

It should be assumed that,

1. It was not mandatory to incorporate the adjoining villages into main Mouja and also building a protective wall around the village.
2. There were no fixed rules and regulations framed by any ruler.
3. Therefore, it cannot be confirmed that making amalgamation of the Mouja and adjoining small Majara and Wadi villages was compulsory.
4. It was merely depending upon either the administrative conveniences, or the agricultural or mercantile importance of that village and also upon the political wish to grow and developed that particular village

2. Decentralization

A method of Decentralization was followed for making the growth in the status of any village.

It has been observed that the growth in the agricultural activity of any village would be responsible for the physical growth of that village but it was not enough for its status wise growth. For that the addition of a mercantile or commercial activity was a basic need and it was conducted by establishing an independent Bajarpeth for that village.

During 17th century, generally such change was made while transformation of a Mouja village into a Kasba village.

While changing the status one or two Bajarpeth were definitely established in the outskirts of the Mouja villages. It was done particularly for increasing the mercantile activities beyond the boundary of the village.

During 18th century, this compulsion did not remain and even the decentralization of any Mouja village was also often practiced by adding a Bajarpeth but without converting its status into Kasba.

But, such a Bajarpeth was never incorporated within the village for two reasons.

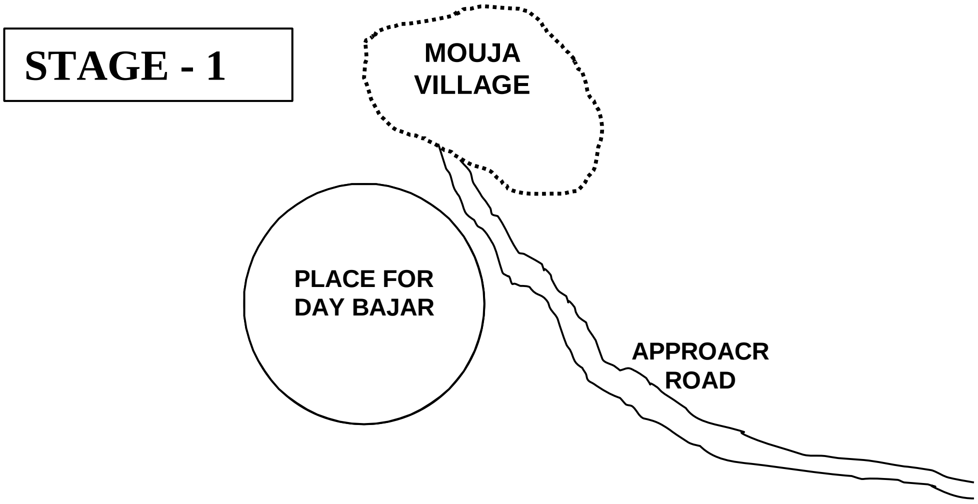
1. Firstly to protect the rights of Balute residing in that village.

The rights of 'Balute' of village and 'Khum' of Bajar or Bajarpeth have been already explained earlier.

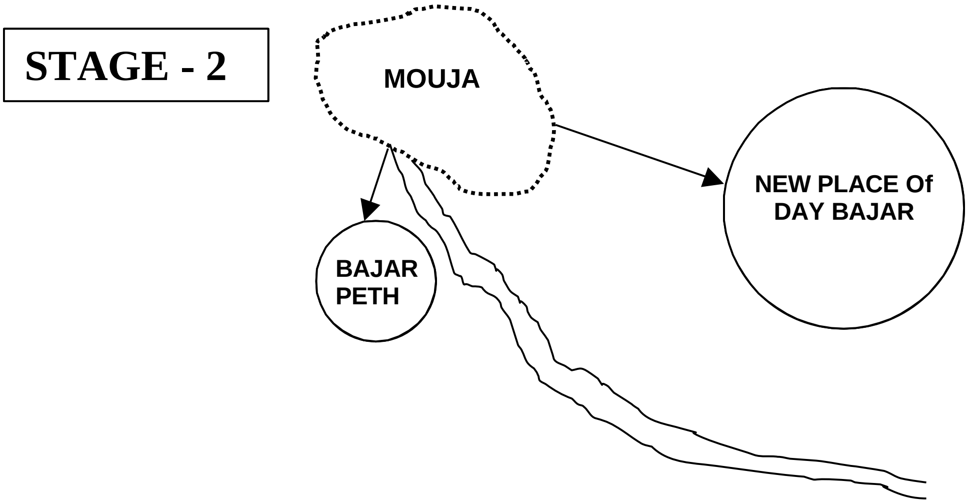
2. Secondly, the activity of conducting a weekly Day Bajar of a Mouja village was arranged on a large open space nearby the village, usually adjacent to the main approach road to this village, and not adjacent to the main road or district highway.

It has been observed that usually a weekly day Bajar was always conducted outside the village boundary. Considering a large trading space required for this Bajar, it was obvious and practically convenient.

And it has been also observed that a permanent Bajarpeth of that village was normally formed on the place where a weekly day Bajar was previously conducted


STAGE - 1
MOUJA
VILLAGE
PLACE FOR
DAY BAJAR
APPROACR
ROAD

Therefore, the first stage of decentralization was to establish a permanent Bajarpeth outside the village and at the same time shifting the former place of the day Bajar to the adjacent areas.


STAGE - 2
MOUJA
BAJAR
PETH
NEW PLACE Of
DAY BAJAR

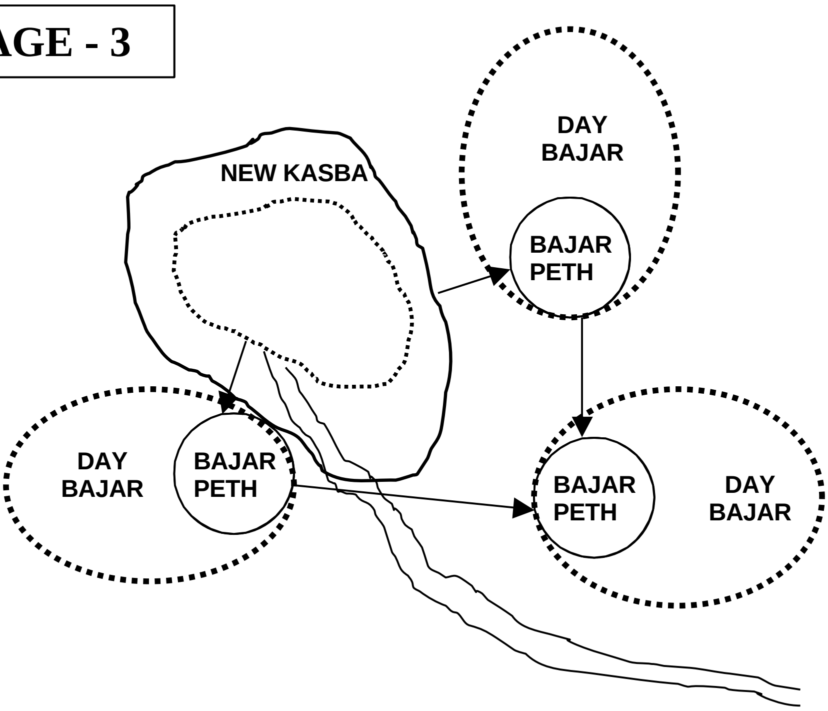
Second stage was to establish another Bajarpeth on the place of new day Bajar and again shifting it to some other place.

But it has been observed that such change was practiced only for the expansion of Kasba villages.

Generally, any Mouja village was not availing a facility of having more than one such permanent Bajarpeth.

Particularly in large Kasba cities, more than one new Bajarpeth were always established. These locations were generally not adjoining or nearby but always little away from each other.

STAGE - 3



A tradition has been also observed that initially more than one, either two or even three such Day Bajar were conducted in a large Kasba village on different days of a week. Eventually, these places were converted into permanent Bajarpeth. Along with the existing Bajarpeth this new expanse was then incorporated in the expanse of that Kasba village to form a large city.

Thus, the process of centralization and decentralization was kept continued in future.

The Village

The primary and principal unit of all these developments was a 'Village'. Therefore it is necessary to study the physical developments and growths of the villages of the Maratha territory.

It has been observed that during 17th and 18th centuries, in Maratha territory, except one or two examples, no villages were newly settled. All of them were existed since many centuries. Many of these villages were ruined in the calamities, many of them were re-settled again on their former locations, and many of them grew by enhancing their status.

The ancient Indian town planners, pertaining either Vedic or Aryan period or even 'Kautilya' a Chief minister of the Mourya Emperor, had successfully exercised systematic efforts of the planning of the villages, because that time lot of small and large villages were newly planned and established.

Ancient village categories and planning patterns

Even the ancient planners also had evolved different status wise categories of the villages and clusters that were specially formed by the rulers. A city was called as 'Puram' whereas a town, smaller than a city, was called as 'Nagara'

'Savadkalpadruma' (meJeeokeâuheõce) a Hindu mythological book explained about these classifications as follows

A Palace or Royal residence was called as 'Puri' (heje).

A City was called as 'Puram' (hejce).

A Town was called as 'Nagara' (veiej).

An Emporium was called as 'Pattanam' (heóCece).

A local fastness was called as 'Sthaniya' (mLeeveeÙe).

A Camp was called as 'Kataka' (keâškeâ).

A crossing of great highways was called as 'Pattam' (heóce).

A Commercial center was called as 'Nigam' (eveiece).

A place on a riverside was called as 'Putabhednam' (heleYeovece). (1)

Another references state these classifications more detailed and informative. Though all these references are pertaining mostly to ancient times, some of the descriptions are found very similar to the village and town categories existed in 17th and 18th centuries.

This information can be found in the scripts of ancient Hindu books named as Manasara, Shilparatna, Mayamatam, and Kautilya Arthashastra. **(2)**

Kheta or **Khetaka** (Keš, Keškeâ)
It is a small town situated on the plain near a river or in forest by the side of hillock. It is grit round with mud wall. It lies in the midst of villages having facilities of communication by land or water.
(*Original Ref : Shilparatna 5th chapter)*
This description is very similar to any small village of Maratha territory. Only the difference is that there were no protective walls built around every village.

Kharvata (KeJeš)
Exactly similar to a Kheta is the town defended with a griddle of wall. It is a town lying in the Rashtra or countryside. It is from here that the neighboring towns get its daily supply of foodstuff and other articles of consumptions. According to Kautilya, it is situated in the center of two hundred villages. It is a town bigger and hence more prominent than Kheta.
(Original Ref : Shilparatna 5th chapter, Mayamatam 10th chapter)
This description is found similar to a large 'Mouja' having a Bajarpeth, or a 'Kasba' town.

Nagara (veiej)
It is an ordinary town with 4 gates in 4 cardinal quarters surrounded by pyramidal towers. It is full of thickset buildings. It is a place of brisk traffic, sale and purchase of merchandise, congested with all classes of people. It is a place of inland trade and headquarters of a district.
(Original Ref : Mayamata 10th chapter, Manasar 9th chapter)
This description is found similar to a 'Kasba' town.

Durga (oie)
A fort or a fortified town. It must have a unfailing stock of forage and provisions, a perennial source of water and should be strongly equipped with weapons and arsenals. It is girt round by brick built walls at least 12 cubits high with many watchtowers and military outposts. It is surrounded by ditches overgrown across with thick jungles. The approaches to the fort are at once difficult and well guarded.
(Original Ref : Mayamata 9th chapter)
This description is found similar to a small ground fort or fortress. (Called in Marathi as '**Gadhi**')

Pattana (heóCe)

It is a large commercial port situated on the bank of river or sea. It is frequented by traders from distant lands coming on commercial mission. All types traders are settled there and brisk commercial transactions are constantly carried on.

(Original Ref : Mayamata 10th chapter, Manasar 9th chapter, Kautilya Arthashastra)

Dronamukh (õeCeceKe)

It is also a market town frequented by traders, lying on a river bank or sea shore, generally at their confluence. It is a harbor where many ships sail in and lie at anchor and also trades from distant island fare to the place of traffic. In other accounts it is small center of traffic in the midst of four hundred villages. Local productions are offered to the market here. It may be that a police outpost is stationed here for the sake of administrative efficiency.

(Original Ref Shilparatna 5th chapter, Mayamata 10th chapter)

Both these descriptions are found similar to a 'Mouja' or 'Kasba' towns settled near the seaports particularly on the costal territory of Konkan. Generally, in Konkan many such harbors are situated on the confluence of sea and river (Called in Marathi as 'Khadi)

Whereas according to other reference, 'Kautilya' states these classifications with specific gradations in which the establishments of various village categories was depending upon the numbers of villages.

According to his principles, 'Grama' («eece) was the smallest category of the village. The ascending other categories were, 'Sangrahan' (me«enCe), 'Karvatik' (keâeJeeškeâ), 'Dronamukh' (õeCeceKe), and 'Sthaniya' (mLeeveeÙe).

He states that for every 800 villages, one 'Sthaniya' should be established.

For every 400 villages, one 'Dronamukh' should be established.

Similarly, every 200 villages, one 'Karvatik' and for 10 villages, one 'Sangrahan' should be established.

Original Sanskrit wordings are

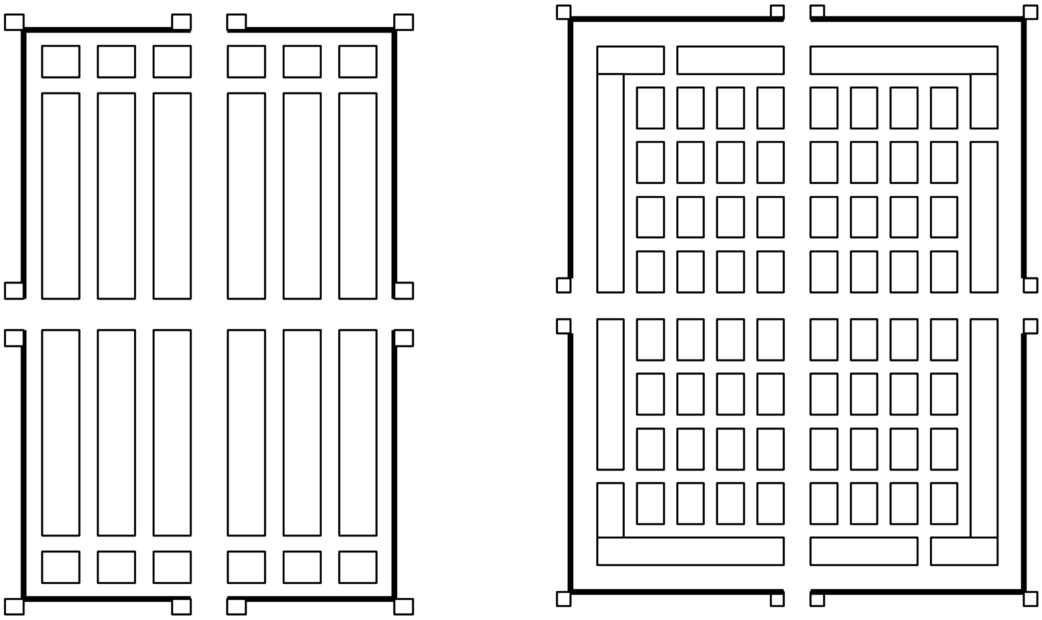
mLeeveeÙe De°MeIe«eecÙee ceOÙe mLeeveeÙe, ÛeIe:MeIe«eecÙee õeCeceKe, eÉMeIe«eecÙee: keâeJeeškeâ, oMe«eeceeme«enCe me«enCe mLeeheÙeIe (3)

It seems that these categories were based upon the administrative conveniences because those could be found very similar to the categories practiced during 16th, 17th, and 18th centuries by the names of 'Shahar', 'Kasba', 'Mouja', and 'Majara'.

While making the master plans of such villages, towns, and cities, the ancient planners were using different patterns for the internal road grid and network along with the city walls or enclosures.

It is also observed that there were 15 patterns designed by these ancient planners by which different categories of the villages would have been physically settled. Those were,
Dandaka (o[keâ),
Sarvatobhadra (meJeleeYeõ),
Nandyavarta (veÅeeJele),
Padmaka (he©ekeâ),
Swastika (mJeemlekeâ),
Prastara (Øemlej),
Karmuka (keâecekeâ),
Chaturmukha (ÛelecеKe),
Prakirnaka (ØekeâeCekeâ),
Paraga (hejeie),
Sripratishthita (ßeeØeele‰ele),
Samptakar (mehlekeâej),
Kumbhakam (keâYekeâce),
Srivatsa (ßeeJelme),
and Vaidika (Jeeokeâ). (4)

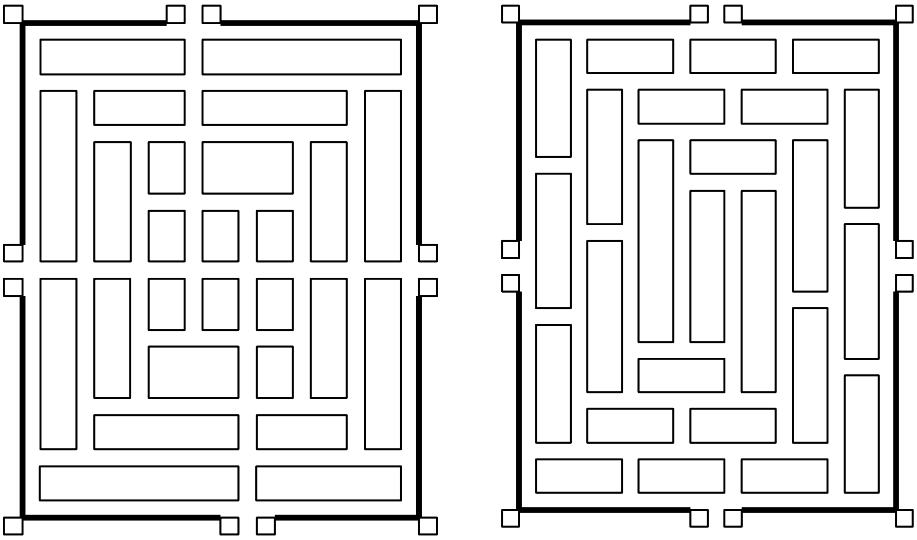
Plans of few ancient patterns of planning a village (5)



Dandaka (o[keâ)

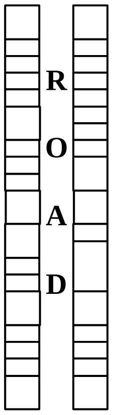
Sarvatobhadra (meJeleeYeõ)

Nandyavarta (veÅeeJele)

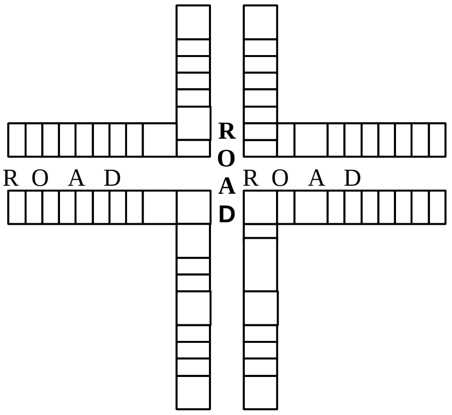


But another such classification of the town has been stated elsewhere in the same book stated that the classification was made according to the numbers and the alignments of the internal streets or roads.

> Indian cities are variously classified and denominated according to the number and direction of the streets and the arrangement of homes along them.
>
> The town is called as 'Dandak' (o[keâ), which has only one easterly street resembling a phalanx or a staff (Danda) with homes arrayed along it.
>
> It the town possesses also one northerly street intersecting the other at the center it is called as 'Kartaridandakam' (keâleejeo[keâce).

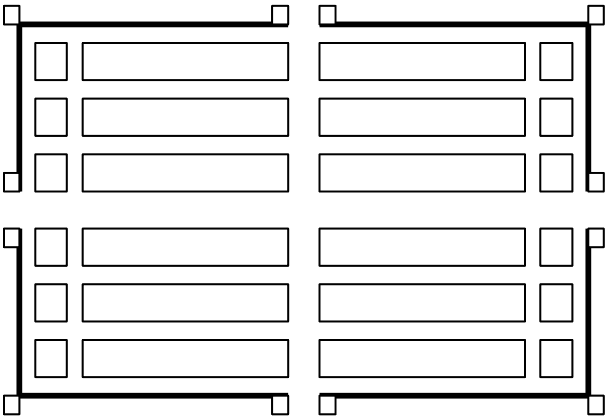


'Dandak' (o[keâ)



'Kartaridandakam' (keâleejeo[keâce)

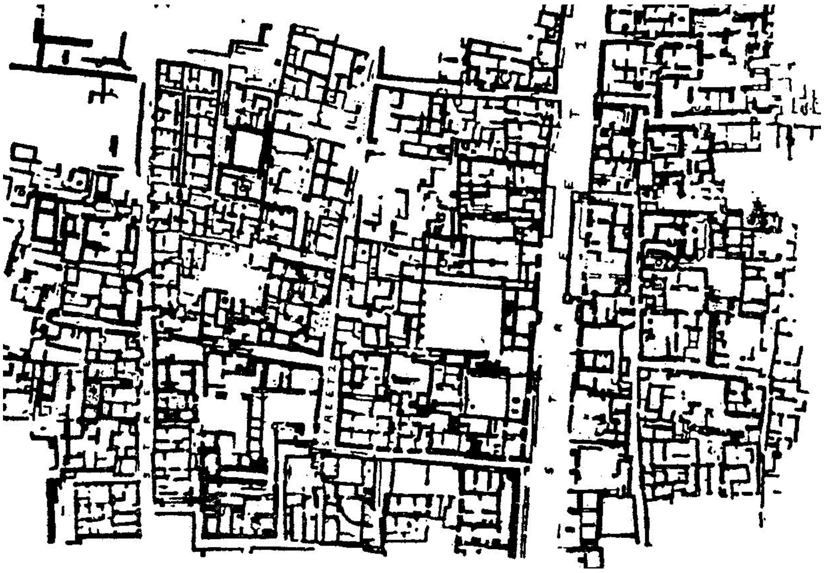
If it further contains to buildings allays running east to west at the extremities of the northerly street then the town is known as 'Vahudandakam' (Jeeno[keâce - Or it may be 'Bahudandakam, yeno[keâce that is having many 'Dandakas'), having four gates in the four cardinal directions. (6)



'Vahudandakam' (Jeeno[keâce)

Interestingly, in the northern Indian provinces, such types of arrangements were observed.

It can be observed that the planning of the cities like Mohenjo Daro and Hadappa of Sindhu or Indus civilization was perfectly based on these principals.



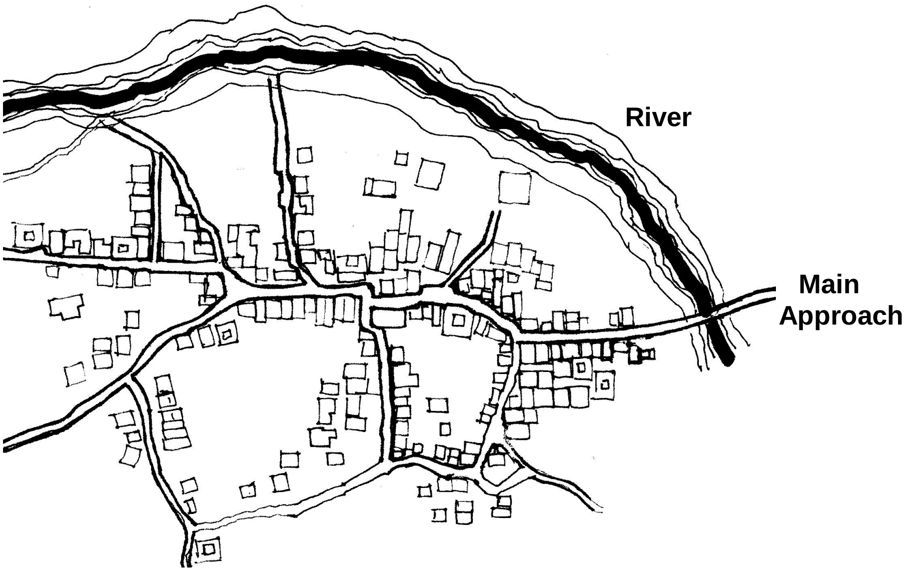
If the planning patterns of these lost cities are closed observed, one may say that both had been planned perfectly on square grid pattern and that was very much similar to the concepts of ancient planning system.

Main aspect can be observed in the ancient town planning that all the above stated ancient patterns were based on a common factor that was, a grid pattern with straight lined roads and crossed junctions or nodes.

Even at some places of Maratha province, signs of similar arrangements can be seen in the planning of Maratha villages.

But looking to their practical settlements, few changes are observed that are not matching to these principals and also never followed the systems used in the planning of ancient northern Indian provinces.

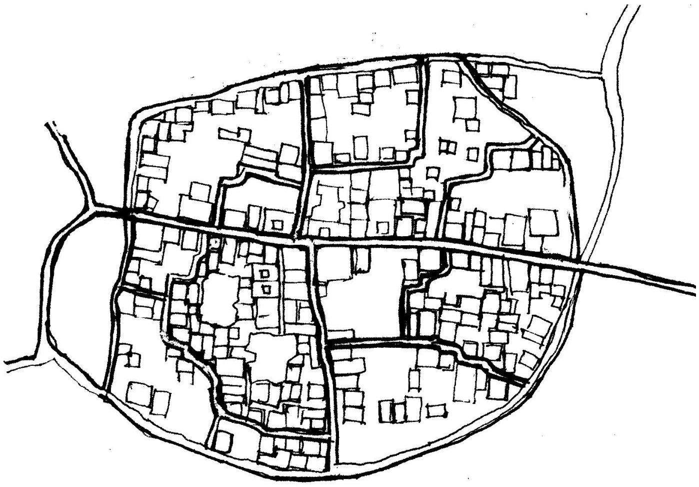
1. The directions of easterly and northerly roads were not perfectly followed. Many Maratha villages were having pattern similar to 'Dandaka' that is based on the conception of a single and central main road but that may not be following these two directions.
2. Similar pattern can be observed in the planning of a Mouja or small Kasba villages. But in any Maratha village, this main road never observed in a straight line. It was always little zigzag and at some places, in a curved line.



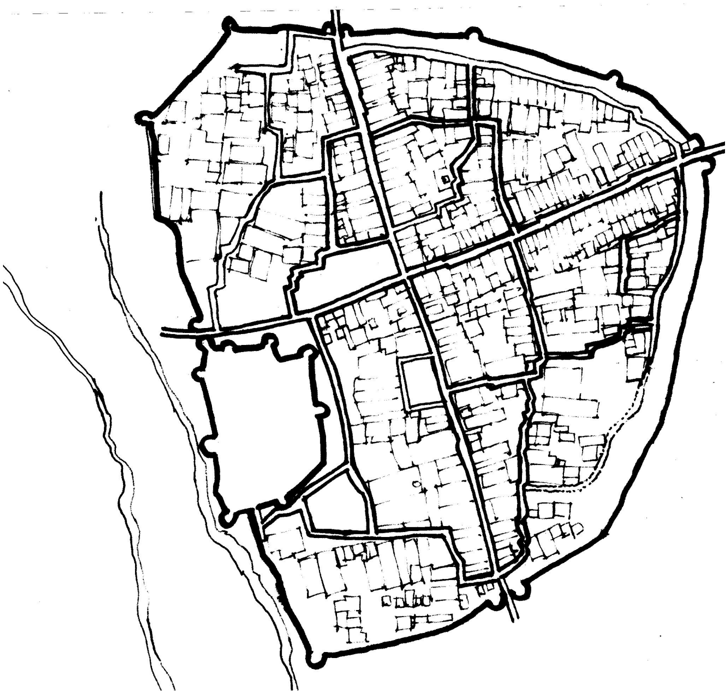
Map showing road pa ttern of village Utroli, Taluka Bhor
During 16th to 18th centuries, it was a Kasba of Utroli Tarf, in Rohidkhore

3. Also, many large villages were having similar pattern like 'Kartaridandakam' but it can be specifically observed that the alignments of the internal roads were never in a straight line. Generally similar pattern is observed in the planning of large Kasba towns having trading and mercantile activities.

Road map of village Manchar, situated on Pune-Nasik road

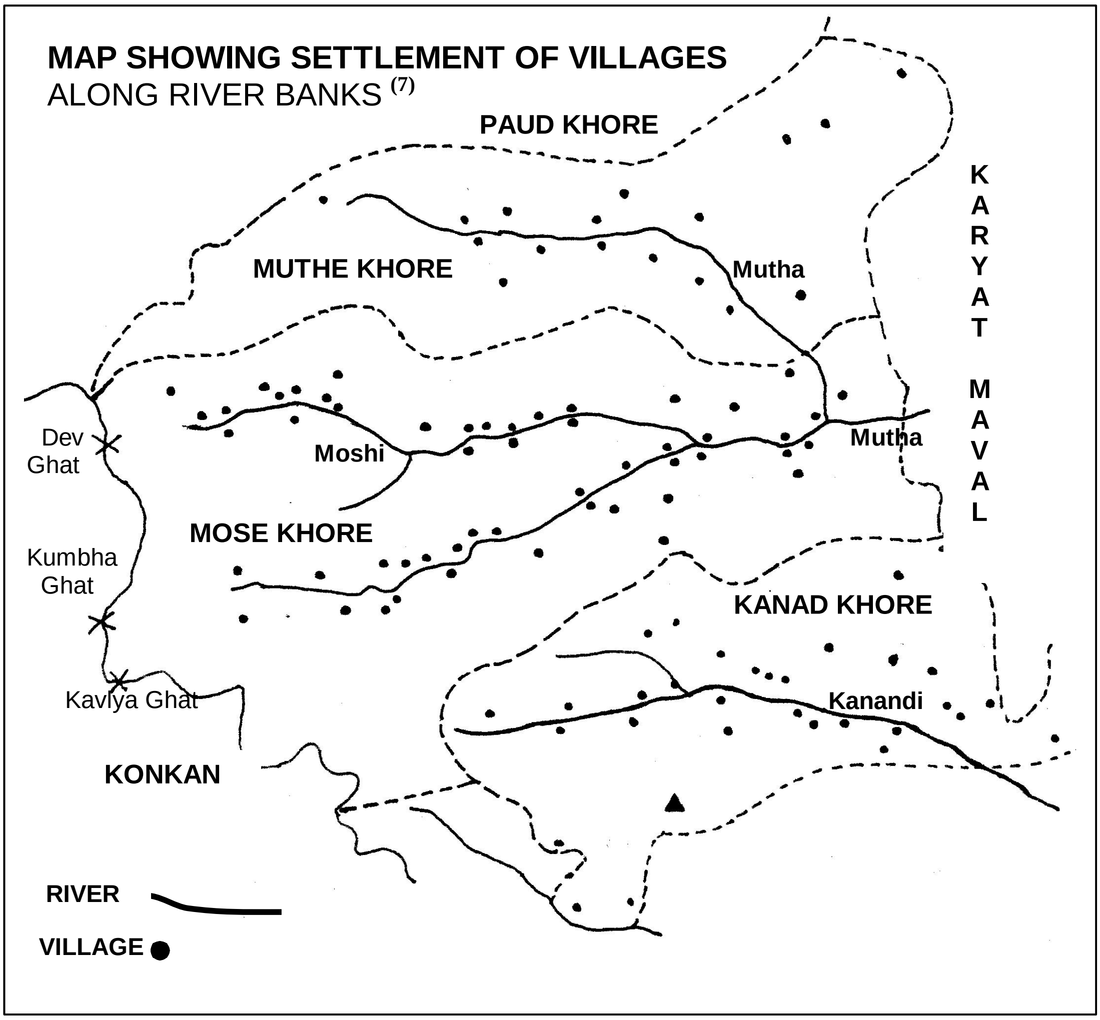


Road map of Baramati Township, situated on Pune-Indapur road



The Village of Maratha territory

The region of western Maharashtra, being on the slopes of Sahyadri mountain ranges, was almost hilly and undulated. Many rivers along with small and large water streams (Called as '**Odha**' - Dee{e in Marathi) were passing through this region. Particularly the villages were settled on the banks or little away from these water sources and in the linear pattern, parallel to these water flows.


MAP SHOWING SETTLEMENT OF VILLAGES
ALONG RIVER BANKS (7)
PAUD KHORE
MUTHE KHORE
Mutha
KARYAT MAVAL
Dev Ghat
Moshi
Mutha
MOSE KHORE
Kumbha Ghat
KANAD KHORE
Kaviya Ghat
Kanandi
KONKAN
RIVER
VILLAGE ●

In Maratha territory, it has been observed that the villages were settled keeping a maximum distance of approximately two to three kilometers in between them. This being a convenient distance and majority of the people were used to travel by walking such system must be adopted.

These distances were particularly followed by considering the conveniences of the traders who had to travel along with the goods and items to be sold in the weekly day Bajar of different villages. The convenience of the villagers who had to travel from one destination to other should also have been considered.

Ancient link behind this arrangement found in the scripts of 'Kautilya Arthashastra'.

Kautilya advised many important aspects and advantages for such establishments.

1. The new towns should be established either on the place of old ruined villages or on the locations of sprang up villages by bringing villagers from distant places or by shifting the villagers accumulated with thick populations. The increased population of such village should be send to newly villages established nearby.
2. There should be maximum settlement of brave farmers and the houses of any village should be in between 100 to 500 numbers, or the area of any village should not exceed than 1 to 2 ‘Kos’. Distance between two villages should be kept so nearer that both the villagers would able to help and protect each other in emergency situations or in seen or unforeseen calamities.

Original Sanskrit wordings are

mLeeveeÙe YeleheJeceYeleheJe Jee peveheo hejoMeeheJeenveve mJeoMeeeYe<ÙevoJeceveve Jee eveJeMeÙele ~1~
Meõkeâ<ekeâØeeÙe keâueMeleeJej heÛekeâueMelehej «eece ›eâeMeeÉ›eâeMemeeceevecevÙeevÙeej#e eveJeMeÙele ~2~ (8)

Looking to the conceptions expressed by Kautilya, It should specifically be understood that the concept of decentralization was successfully exercised since the times of Mourya Empire or since 2nd century B.C. and was not new to the Indian town planners.

Maratha territory had undergone through many political rules.

During 1st to 3rd centuries A. D. it was under Satavahan rules. Further different Hindu dynasties like Chalukya (I), Rashtrakut, Chalukya (II), Shilahar, and Yadav dynasties ruled this territory till early 14th century.

During early 14th century, Islamic Sultanates of Delhi, stared ruling over this territory and Islamic rule continued till A. D. 1645.

It was ended when Shivaji Maharaj started movements of independence against these Islamic rules and again established Hindu rule by the name of Maratha 'Swarajya'.

According to the historical references, it has been observed that prominent villages like Junnar, Kalyan, Pune, Karhad, and Shirval are in existence more than thousand years. But looking to the planning arrangements of these cities, one cannot firmly say that the same ancient pattern would have been remained in existence.

Even the today's planning patterns do not relate with the ancient pattern and also do not show any significance of ancient planning peculiarities and similarities.

There might be various reasons for this change.

1. Though the Hindu empires of Mourya dynasty expanded in the Maharashtra territory, it could not continued for a sufficient period in which the rules and regulations formed by 'Kautilya' would be influenced and also percolated firmly in this land.
2. The land of northern Indian province was fairly plain in consideration with the southern Indian province. That too, the region of western Maharashtra, being on the heavy slopes of Sahyadri mountain ranges, was almost hilly, totally undulated and having firm contours. Hence, it was not physically possible to exactly adopt these rules while planning the town and cities.
3. The native kings ruled after Mourya Dynasty, like Satavahan, Chalukya and Rashtrakut therefore might have evolved a convenient planning system that would be suitable to the local geographical conditions.
4. After Yadav rules, Maratha province was highly influenced by Islamic rules, traditions, and customs. By which, the initial

fundaments of ancient Indian town planning, framed by Mayamata and Manasara, would have been vanished and replaced by the new conceptions evolved by the Islamic planners.

5. According to this new conception, the addition and essentialities of mercantile and trading activities was formed a primary base for the developments and expansions of the villages that was not practiced by the ancient Hindu planners.

So, it may be assumed that, the ancient Indian town planners might have settled these villages, and also many of them might have been keeping their original planning pattern for the certain period but eventually between a period of four centuries that was from 15th century to 18th century, many additions and omissions in the original planning arrangement might have been made according to the needs and necessities.

During the Islamic rules many changes were made in the central administration. By which the old systems of trades were totally changed.

Similarly during the Islamic rules, Maratha territory was often divided and shared by the different Sultanates.

Being a political need, eventually at the places of old and unimportant villages founded by former Hindu rulers, many new destinations were particularly evolved and developed as the military or trade centers by the Islamic rulers.

Till that time the impact of the ancient Hindu town planning was totally vanished from the minds of the scholars, or rather the Islamic rulers deliberately kept it away so that one should not follow these old Hindu planning patterns and principles.

Hence, the developments made in these villages were obviously followed the contemporary rules and systems rather than following Hindu town planning principals.

It should be noted that very few new villages were established during Maratha reign. Almost all the villages were in existence since Yadav rule or might be much before that and even after Yadav rules, that is since A. D. 13th century, Muslim rulers like Khilji, Tughlak, Bahamani, Adilshahi and Nizamshahi did not made any changes in this tradition.

Therefore, it should be assumed that the system of establishment and placement of villages during Maratha reign was not newly invented and was followed by the traditional pattern. Even it should be noted that there were very few villages having 'Kasba' or mercantile status. All the other villages had a status of 'Mouja'. It has been observed that during 17th century, the expanses of all these villages were considerably smaller in sizes.

During late 18th century, many of the Kasba and also few of the Mouja villages were allotted to different Maratha Sardar towards 'Jahagir'. It is specifically observed that only these villages were notably developed.

Rest all the villages, even having Kasba status during or before 17th century, were remained as it is without much development even up to late 20th century.

1. Three Kasba villages were, existed since 16th century in Wai Pargana, namely, Wai, Bavdhan, and Rahimatur. Of which, Wai village was allotted to Sardar Raste towards Jahagir in early 18th century. Being hometown and also Jahagir, Sardar Raste made there, many developments and also new establishments, during late 18th century. Even during 19th and 20th centuries, British rulers also made few developments in the outskirts of Wai village.

   But other two Kasba village, not being allotted to any powerful person, remained undeveloped. Even during 19th and also during 20th centuries, there were no substantial developments observed in Bavdhan and Rahimatur villages. Both exist in the form of small villages.

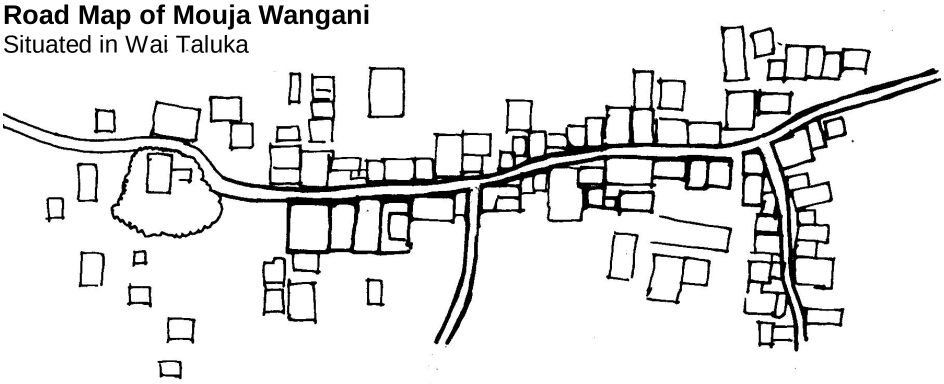
2. In Supe Pargana, there were three Kasba villages namely Supe, Saswad, and Baramati. During 18th century Kasba Baramati was significantly developed, few developments were observed in Kasba Saswad but Kasba Supe remained without any new developments.

3. In Rohid khore, two villages had 'Kasba' status namely Bhor and Utroli. Of which, Kasba Bhor was developed during 19th century and also in early 20th century. But Kasba Utroli was not developed.

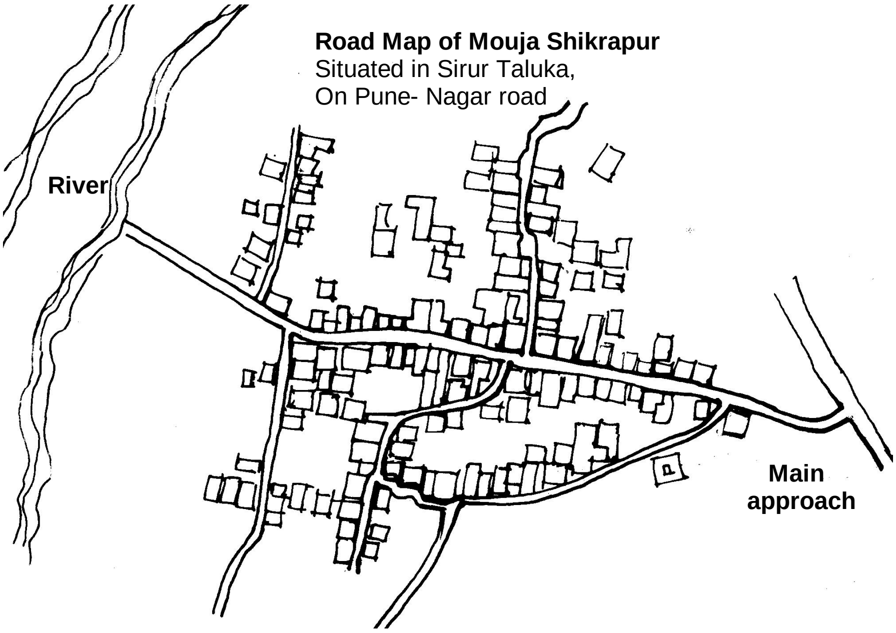
4. There were many other Kasba villages like Kasba Muthe of Muthe Khore, Kasba Mose of Mose Khore, and Kasba Ambawane of Gunjan Maval, that could not developed during 18th and 19th centuries due to different reasons. Even today, their existences are remained like a small village.
5. Chakan Pargana had three Kasba villages namely Chakan, Induri, and Sudumbare. During 18th century no developments could be seen in all of these villages.

Concluding this fact, It can be assumed that during 17th century,

1. Mouja village had a single main road usually passing through the village and majority of houses were aligned on both sides of this road. In large Mouja, one or two by-lanes were added.



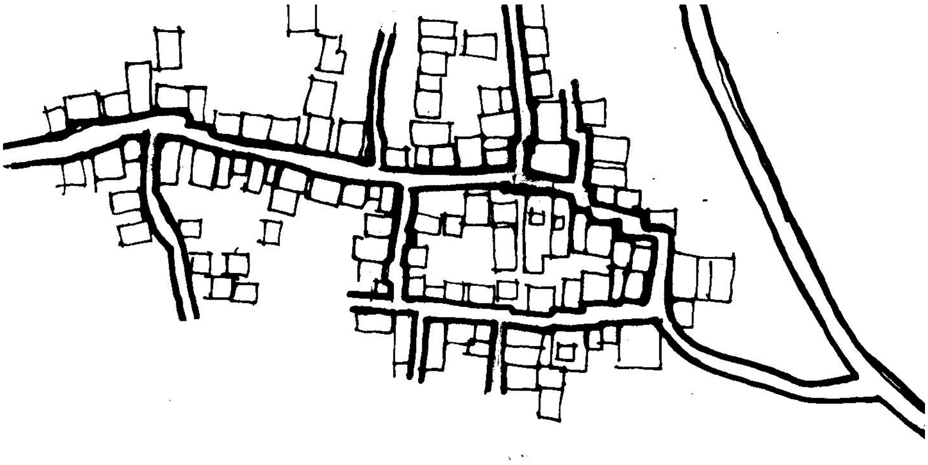
Road Map of Mouja Wangani
Situated in Wai Taluka



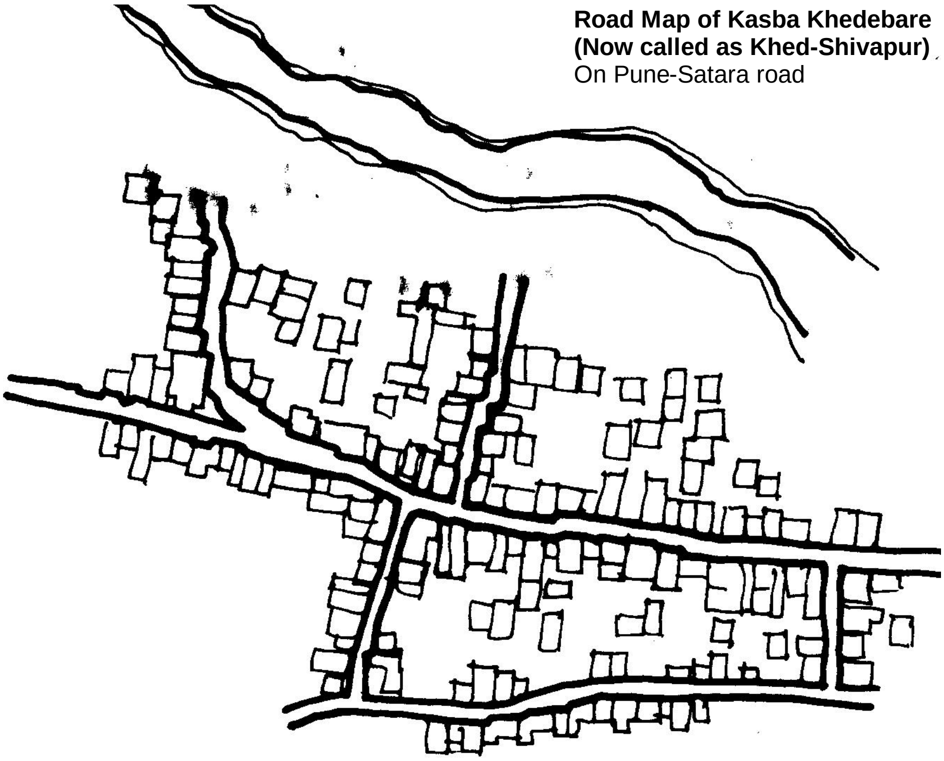
Road Map of Mouja Shikrapur
Situated in Sirur Taluka,
On Pune- Nagar road

2. Small Kasba villages had more housing, one or more main roads, and few additional lanes than that of a Mouja village.

Road Map of Kasba Muthe (Muthe Khore)
Situated in Mulsi Taluka



Road Map of Kasba Khedebare
(Now called as Khed-Shivapur)
On Pune-Satara road



3. There was no substantial difference between the expanses and internal planning patterns of the Mouja and Kasba villages. Nor there were different rules framed for planning of these two categories. Similar planning pattern and principles were adopted for the developments of the village in spite of its status.
4. Bajarpeth of a Kasba village was established in outskirt area and not inside the village. Therefore no need felt to change or reshuffle the existing arrangements of housing clusters and also road patterns.

During 18th century, particularly in the later half period,

1. Many Mouja villages were provided the facility of a Bajarpeth without converting their statuses in to Kasba.
2. Many Kasba villages were developed without adding any new Bajarpeth but by establishing new housing colonies within the village expanses.
3. During 16th and early 17th centuries, a 'Kot' or city wall was usually built around important villages situated on the main routes. During late 17th centuries this tradition was broken. But during late 18th century, such walls were necessarily built around many villages; particularly those were allotted as a Jahagir to Maratha Sardars.
4. But the planning pattern and alignments of the roads of all these villages were remained similar to the former traditions adopted in the developments of 17th century.
5. In spite of having enclosing walls, the existing internal planning pattern of that village was maintained without any substantial change. Sometimes, a large area was kept vacant inside, abutting the enclosure walls, which was filled up with housing clusters in future.

Therefore, it is necessary to know about the details of town planning of villages settled in Maratha province.

Maratha town planning

Looking to the town planning patterns of Maratha villages, it has been observed that the small villages were remained unchanged and also had maintained the former statuses, developed during 16th century, unless suffered by any specific political disturbance or by any unforeseen calamity like floods or famine.

During 17th century, no substantial change can be observed in the planning patterns of these villages. The old arrangements were carried forward during the new developments.

But during late 18th century, and mostly during 19th century, many old villages were developed and converted in to towns. Very few villages like 'Pune' were developed to such extend that may be called as 'Shahar' or a large cities.

Analytical study of the changes happened in the statuses of these cities could clarify the above stated observations more correctly.

Planning of a Village

It is discussed earlier that the planning of any village was mainly depending upon the development of its status.

But it can be observed that there was no specific difference between the planning patterns of Mouja and Kasba villages. It was almost similar because though there were additions of one or more Bajarpeth, these establishments were done outside the boundaries of the original villages.

It can also be specifically observed the planning of Maratha villages was not based on the square or rectangular grid pattern. Rather, there was no specific grid pattern followed by Maratha planners.

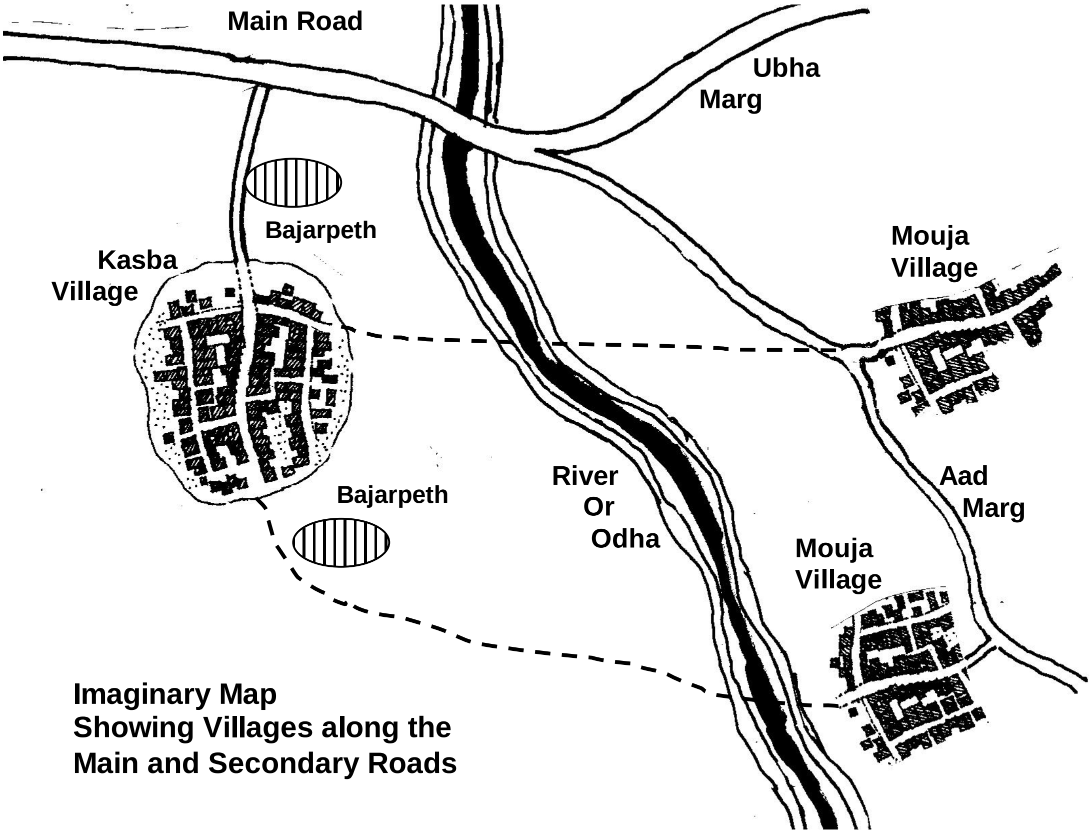
Instead, a typical pattern can be observed in the planning of villages that was based on the alignments of the main roads parallel to each other and running across along any one direction of the village expanse.

Henceforth, these peculiarities are discussed in details.

Settlement and Placement of Villages

Generally, it has been observed that the villages were situated little away from the main roads or thoroughfares, those can be called in today's context as district roads.

In historical documents, such main roads or thoroughfares were referred as 'Ubha Marg' and the other secondary roads, leading to or pass by small villages were called as 'Aad Marg'.


Main Road
Ubha
Marg
Bajarpeth
Kasba
Village
Mouja
Village
Bajarpeth
River
Or
Odha
Aad
Marg
Mouja
Village
Imaginary Map
Showing Villages along the
Main and Secondary Roads

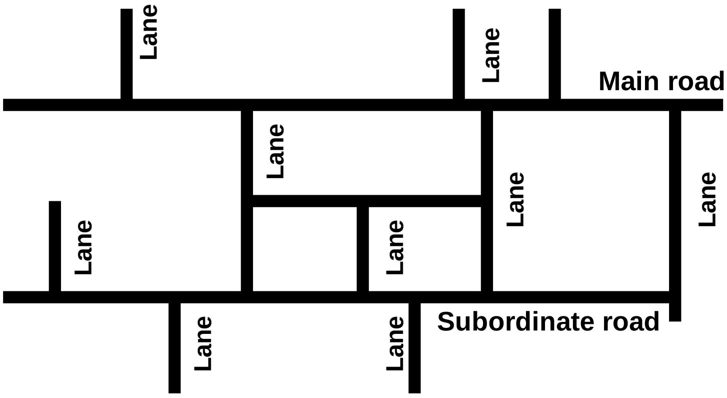
Main reason behind this arrangement was to avail natural protection from the enemy army or military expeditions. Usually, the traders were constantly using these main roads. Sometimes, hundreds of bullocks were carrying the goods. Even many times the Military troops, of own or enemies, much large in numbers were marching on these thoroughfares. To maintain natural distance, and avail good protection from these troops, the villages were necessarily placed away from these main roads.

Street planning of Village

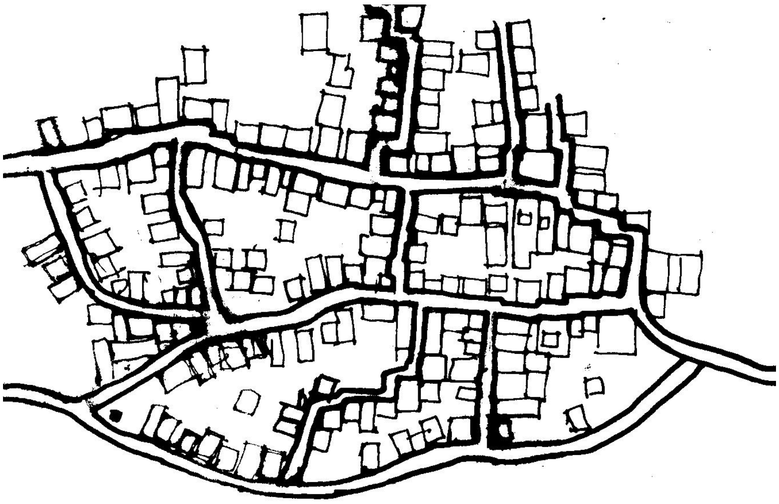
Main road and subordinate lanes and its alignments

The planning of Maratha villages was always based on the conception of having one main road leading from one end of a village to the other end. Small lanes were intercepting this main road in between, on either side.

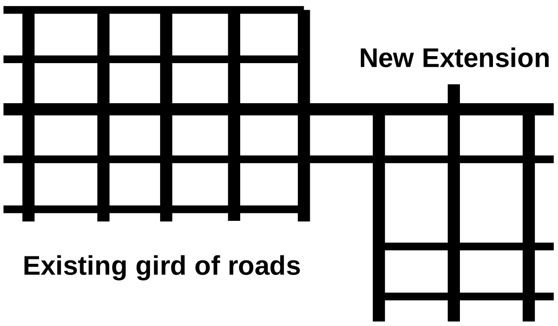
One may think that according to today's town planning conceptions, the alignments of these roads should have been in grid pattern

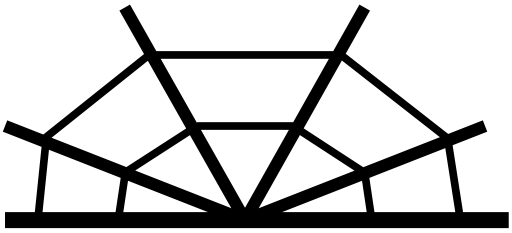


But in Maratha system, either main road or additional subordinate roads that may be treated equally prominent as chief main road, they were neither planned in grid pattern nor planned in straight lines. All these roads, though physically but not exactly, parallel to central main road were always following a pattern of curved or zigzagged lines.

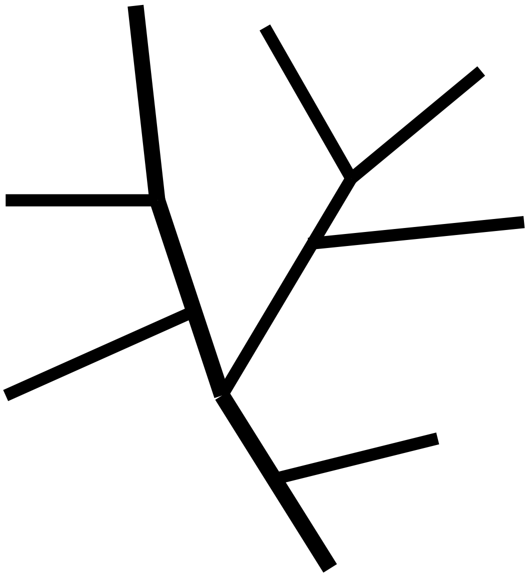


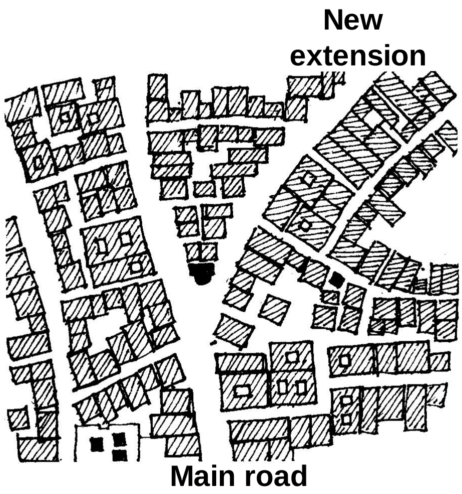
Modern town planning principles necessarily adopt grid pattern and any new extension to existing street is planned accordingly. Usually, a rectangular grid pattern is always preferred and sometimes a radial grid pattern is also implemented.


Rectangular grid pattern


Radial grid pattern

But Maratha planners always adopted a pattern similar to tree branch profile. Any new extension to existing road was also planned in radial or diagonal form and never in the straight line crossing at right angle.


Tree branch grid pattern



During 17th and 18th centuries this tradition was specifically followed but at the end of 18th century, Maratha planners adopted grid pattern and then it was changed. But this change was rarely observed, in the development of large Kasba villages or of the Shahar cities like Pune and Satara. That too, only in few parts that were developed during late 18th or early 18th centuries.

Maratha planners always adopted a zigzag or curvilinear road patterns but it is specifically observed that it was adopted in the planning of residential areas. But while planning a Bajarpeth, they always adopted rectangular grid pattern.

As far as possible, the streets of a Bajarpeth were kept in straight lines. The supplementary roads to the main street of Bajarpeth were also possibly aligned parallel to each other. Even the junctions or nodes were also preferably kept crossing in right angles.

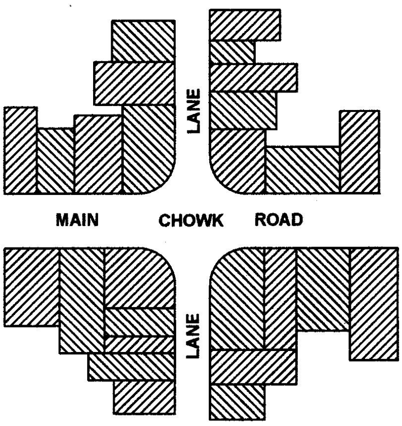
Nodes or junctions of roads

In Marathi, a junction of three roads is called as 'Titha' (efle"e).

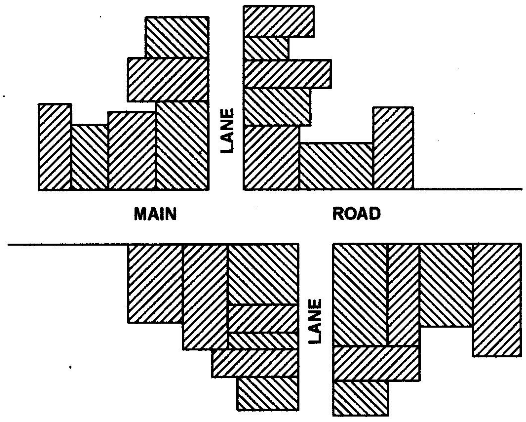
Similarly a word 'Chowk' (Ûeekeâ) is used for the junction of four roads.

Real meaning of this Hindustani word 'Chowk' is a square or rectangular shaped premise but colloquially it is also called for the junction of four roads.

According to modern town planning principles, the crossroad junctions of the roads are preferably accepted. Even the corners of these junctions are also provided with wide champers.



Modern pattern



Maratha pattern

But Maratha village road pattern has a peculiarity. Any junction of roads, may be of three or four roads, was usually not planned in a crossroad pattern.

These junctions were always planned in zigzag pattern.

Road widths

It has been observed that the widths of the main and internal roads of the villages or towns were always kept much narrow in comparison with today's road widths.

Ancient Indian planners have decided the widths of different types of roads.
Kautilya, explained about the widths of different streets in 'Arthashastra'.
Normal road width should be of 4 'Danda'.
Main roads or 'Rajmarg' and roads leading to Dronamukh, Sthaniya, rural areas and grasslands and also roads leading to ports and harbors, burial and cremation places, and to villages should be kept 8 Danda wide.
Road widths of bridges and internal roads in forests should be kept 4 Danda wide.
Roads by the sides of farms and roads for elephant walks should be kept 2 Danda wide.
Roads for carts chariots should be kept 5 Danda wide. Cattle ways should be kept 4 Danda wide
Roads for small animals and human should be kept 2 Danda wide. (9)
Original Sanskrit wordings are
ÛelеoC[evIeje jLÙee: ~3~
jepeceeieoeCeceKemLeeveeÙeje°eJeeJeIeheLee: meÙeeveeJÙenMceMeeve«eeceheLeeÕee°oC[e: ~4~
ÛeleoC[: meIeJeveheLe: eÉoC[enmIee#e$eheLe: heÛeejIveÙee jLeheLe: ÛeIJeej: heMeheLe: Ée #eõheMeceve<ÙeheLe: ~5~

Since no other contemporary reference is available to decide the comparative scale factor, the exact dimension of a 'Danda' cannot be derived. But a much later dated available reference gives an explanation about this unit.

A reference dated A. D. 1151, found in the form of stone inscription in Bamani village near Kagal, stated the scales and measurement units.

8 Yav (ÙeJe) = 1 Anguli (Deieuee)
24 Anguli = 1 Hasta (nmIe)
4 Hasta = 1 Stambh or Danda (mIeYe - oC[)
1000 Danda = 1 Kos (keâeme)
4 Kos = 1 Yojan (Ùeepeve)
10 Hast = 1Vansha (JeMe)
20 Vansha x 20 Vansha = 1Chaturbhuj Kshetra (ÛeIeYepe #e$e) (10)

But it is observed that Islamic or Maratha architects and planners have derived their own concepts and measurements and accordingly decided the system of measurements and scale.

During 17th and early 18th centuries, in Maratha province, two principle measurements were in practice, namely 'Tasu' and 'Haat'. During middle of 18th century, a unit called as 'Gaj' was often used.

The measuring scales and systems were generated in late 18th century but before that, the Maratha systems of measurements were based on the units measured with human hand and fingers. (Should be treated little approximate)

1 Angul (DeieU) = 1.60 centimeters,
1 Per (hej) = 2 centimeters,
1 Tasu (leme) = 3 centimeters,

Maratha architects particularly developed in the units like Haat, Gaj, and Tasu, which dimensions were fixed and standardized. Proportions of which to each other were as follows (Should be treated little approximate)

1 Haat (nele) = 14 to 15 Tasu = 42 to 45 centimeter
1 Gaj (iepe) = 24 Tasu = 72 centimeters

If these dimensions are tallied with the measurement units stated by Kautilya, the dimensions of each unit may be derived as follows.

24 Anguli (24 X 1.60) = 38.4 centimeters = 1 Hasta (nmle)

4 Hasta (38.4 X 4) = 154 centimeters = 1 Stambh or Danda (mleYe - oC[)

1 Stambh or Danda (mleYe - oC[) = 154 centimeters or 1.54 meters.

Accordingly, the road widths stated by Kautilya may be derived as follows.

Normal roads - 4 Danda X 1.54 = 6.16 meters

Main roads or 'Rajmarg' - 8 Danda = 12.32 meters

But it has been observed that the actual widths of Maratha roads, either normal or main roads, were not according to Kautilya calculations and much lesser. Unfortunately very few historical references contemporary to 17th and 18th centuries are available that indicates the road widths.

1. A noting written dated in January A.D. 1737 states that Gopalram (Deshpande) was offered a land behind his mansion, which was originally of Lal Mahal on which Goparpant built another mansion and formed a new lane abutting the wall of Khandbhat (Shaligram) mansion of width 7 Haat. (3.15 mts or 10'-6")

Original Marathi script is
ieeheeuejece Ùeepeuee ueeueceneueÛe peeceveehekeâe lÙeeÛÙee Jeee[Ùeeceeie peeiee nelee le eoune lÙee peeeieÙeeJeje ieeheeuehelee Jee[e yeeOeuee Ke[YešeÛÙee eYeleeheemee meele nele ieuee helee šekeâJeuee Deme (11)

This lane exists in the Budhawar Peth of Pune and called as Ambekar Bol. Its width has been physically measured on site and interestingly it clearly matches with the old description.

2. A noting dated January A.D. 1791 states that a 'Gali' (lane) abutting the northern wall of a mansion is 4 Haat. (1.80 mts or 6'-0")
Original Marathi script is
Glejkeâ[Ûeej nele ieuee (12)

3. A noting dated January A.D. 1770 states that a 'Gali' (lane) abutting the western wall of a mansion is measured 2.25 Gaj (1.65 mts or 5'-6") at its northern end and 3.5 Gaj (2.50 mts or 8'-3") at its southern end.
Original Marathi script is
he§eceme ieuee ®o iepe heJehe§ece
ceepeCee oeve
    2~ Øeee lee[Glejkeâ[eue
    3~~ Øeee lee[o#eCekeâ[eue (13)

From the above references, it can be derived that the widths of sub lanes of the villages were varying from 1.80 to 2.50 meters. Naturally, the normal road widths would be varying from 3.15 to 4.50 meters. Only the roads of Bajarpeth were much wider, measuring from 7.50 meters to 10.00 meters in widths.

Existing roads of few villages and towns, never widened by any authority, and also keeping the old statuses of the abutting houses, are measured for finding the actual widths.

It was observed at town like Saswad, Bhor, and Wai that the widths of the main roads were ranging from 4.50 to 6.00 meters and the widths of the sub lanes were ranging from 2.00 meters to 3.50 meters. Theses roads have still maintained their original statuses.

Even in Pune city, many streets and lanes exist that maintained the old alignments and widths. All were planned during 18th century and still saved from the widening. Peth like Kasba, Budhawar, and Shaniwar, have residential housing in majority. It is observed that the widths of the main roads were ranging from 4.50 to 6.00 meters and the widths of the sub lanes were ranging from 2.00 meters to 3.50 meters. Whereas Peth like Guruwar, Raviwar, and Shukrawar have mercantile and commercial activities. It is also observed that the widths of the main roads were ranging from 4.50 to 7.50 meters and the widths of the sub lanes were ranging from 3.00 meters to 4.50 meters.

Now it is necessary to study the planning of an important category of the villages and towns that is the villages enclosed with fortified walls

City wall and Gates

These protective enclosures are generally called as 'Kot' (keâeš)

The word ‘Kot’ may also be derived from a Sanskrit word ‘Kut’ (keâš), that means ‘a place enclosed by ramparts and bastions’. In Tamil it is called as 'Kottai' (keâešš) and in Telagu it is called as 'Kot' (keâeš).
But derivation of this word should be granted from its Arabic or Persian origin because this word has been reflected more in Mughal documents and might be transferred as it is in Marathi language pertaining to the period of 16th and 17th centuries, like so many other Arabic or Persian words. For example, a Horse is called in Sanskrit as ‘Ashwa’ (DeÕe) and in Persian as ‘Aspa’ (Demhe).

The village fortification was also called as 'Gav Kusu' (ieeJekeâme) in Marathi.

‘Gav’ means a village and ‘Kusu’ means a compound around it. This word has been also pronounced as ‘Gav Kos’. (‘Kos’ is a corruption of ‘Kusu’)

Though the principle subject of this research is the village developments made in 17th and 18th centuries, it is necessary to trace the long historical tradition of building village enclosures.

The importance of such protective enclosures has been defined in Indian province since ancient period.

Kautilya explained about settlements of such fortified cities in his writings.

A 'Nagar' (City) settled inside a fortification should have three main roads (Rajmarg) leading from west to east, and three main roads (Rajmarg) leading from south to north and twelve gates should be provided to this city. **(14)**

During Satavahan period also the cities, usually having mercantile importance, were also enclosed with fortification. The ramparts and semicircular shaped bastions were built in brick walls. A Moat or water channel was provided around this fortification from outside. **(15)**

The Hindu Emperors like Rashtrakut and Yadav also aware of the importance of building protective walls around the towns and cities.

During Yadav period that is during 11th to 13th centuries, the small villages were enclosed with simple protective walls or 'Gav Kusu'. But the large towns or cities were necessarily provided high and strong ramparts built in sun-dried bricks. **(16)**

According to the descriptions written in 13th century and before the Islamic rules over Maratha territory, by Mahanubhav Chandev Raul, the 'Phaltan' town was also fortified with ramparts having huge gates on four directions. **(17)**

> The remains of Kot or fortification of Phaltan, along with Moat, can be still observed in ruined condition at northwest side of the city. It might have been repaired or rebuilt within the long span of nearly 4 centuries but its existence proves that during Yadav rules the important towns were surely protected by building fortifications around them.

The Islamic Sultanates like Bahamani, Nizamshahi, and Adilshahi also followed and continued this tradition during their rules. They also built huge protective walls around the important cities and towns. Even it has been also observed that these Sultanates also offered such protection to few Kasba villages.

During the rule of Shivaji Maharaj, this tradition was broken as he was against of building such Kot. He never encouraged for such new constructions but he maintained the former Kot built by the Islamic Sultanates.

These fortifications were called as 'Kot'.

During 17th and 18th centuries and even before that, 3 categories of providing protection to the villages by building a Kot can be observed.

1. A Kot or military station, like a small Fortress, was built on important routes and the village nearby was living under its shelter.

   Such Kot were called as 'Gadhi' (ie{e).

2. Many prominent villages, not protected by a nearby Gadhi, were itself enclosed with a fortification. Usually such villages were either settled on important trade routes or having political or mercantile importance.

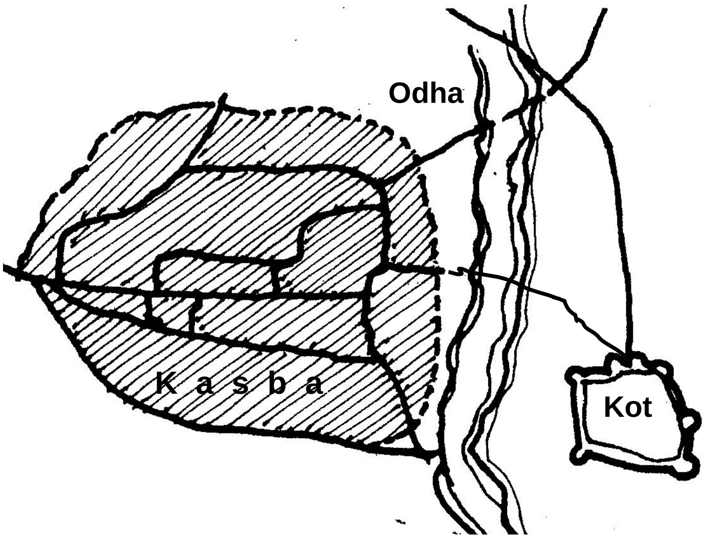
   During late 18th century, many Mouja villages, particularly being allotted to Maratha Sardar as a Jahagir, were also availed the protection of fortification.

3. The Kasba village initially developed under the shelter of a Gadhi but eventually, another wall or Kot was built around the village premise for availing additional protection.

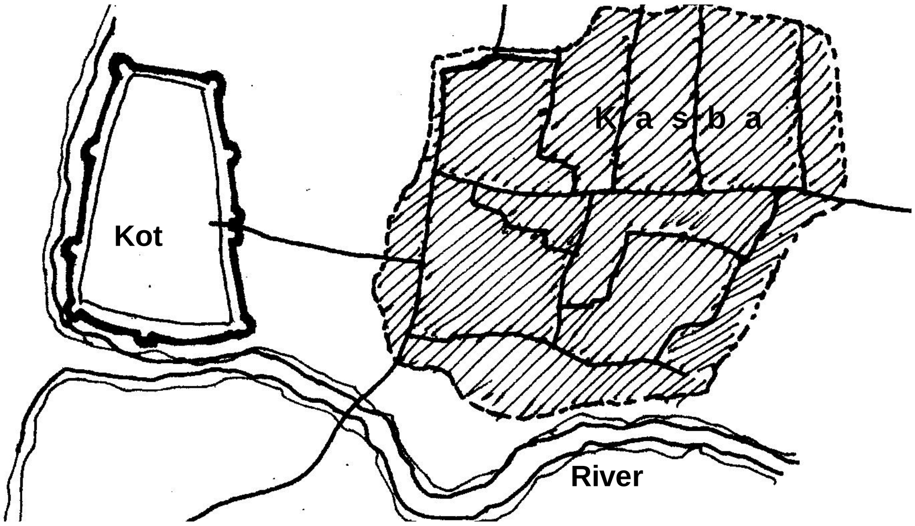
1st Category – Villages sheltered by a Kot or Gadhi

Two villages are still observed that has a Gadhi or Kot nearby. Now a day these fortresses are in ruined conditions, still the former links with adjoining villages can be perfectly traced.

Kot 'Sangramdurg' near village Kasba Chakan
Presently situated on Pune – Nasik road about 40 K.M. from Pune



Kot 'Subhanmangal' near village Kasba Shirval
Presently situated on Pune – Satara road about 50 K.M. from Pune



2nd Category – Villages enclosed with walls

Many villages can be referred as representative examples of this category.

1. Junnar

Junnar has a long historical tradition. It was an important mercantile city since Satavahan rule. In 17th century, during Nizamshahi rule it was headquarter of Junnar Sammat and during Mughal rule it was Sarkar Junnar. It must have been enclosed with city walls since centuries. Today no traces are found but around A. D. 1885 few portions and few city gates were in existence. According to the description mentioned in Poona gazetteer, this city had a strong fortification along with 12 city gates or ‘Ves’. Of which 2 were found in good condition and other 6 were in ruined but repairable conditions. Other gates and walls were totally ruined, without keeping any traces. (18)

2. Village Manchar

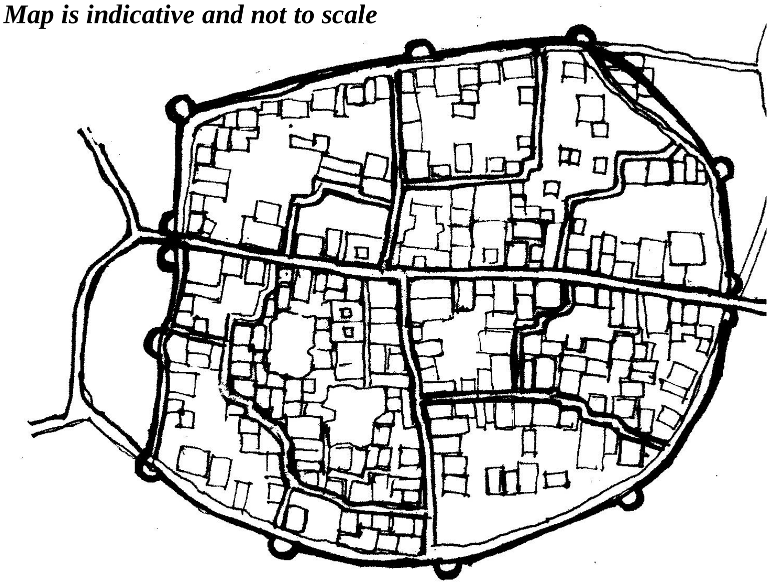
In 17th century, it was headquarter of Tarf Manchar, of Sarkar Junnar. It was a mercantile village situated on Pune-Nasik trade route. It had a strong fortification or city wall around.

Unfortunately no traces of this wall or gates are observed today, but according to the description stated in Poona Gazetteer, good remains of the surrounding wall were observed around A. D. 1885. (19)

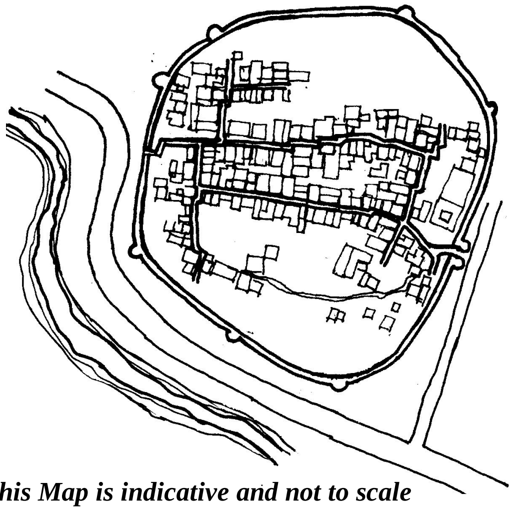
Old Manchar town is still maintains its former profile.

Accordingly an imaginary map of its fortification can be traced.

This Map is indicative and not to scale



2. Mouja Hivare



This Map is indicative and not to scale

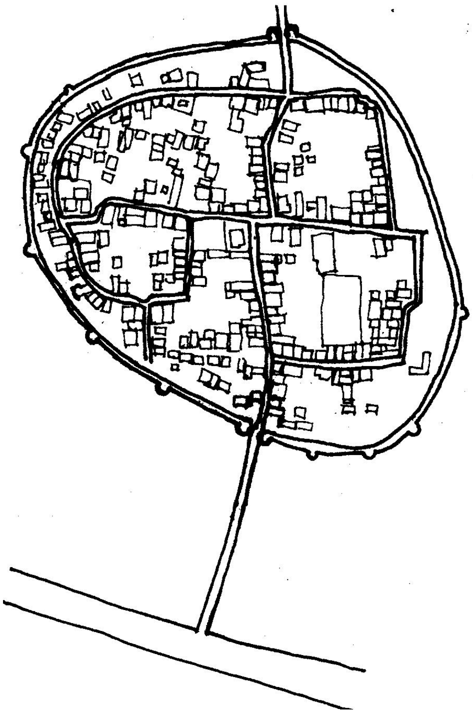
In 18th century, village Hivare was a small Mouja village situated on Pune Saswad road about 5 K.M. from Saswad. Its fortification and main gate or Ves is still observed in good condition. During early 18th century, it was allotted to a brave diplomat Sakharambapu Bokil as a Jahagir.

It is observed that, its fortified wall was built around A. D. 1864 with the intention to protect and safeguard this Jahagir village, because in A. D. 1763, Nizam (II dynasty) attacked this village and burnt down completely.

Village has two gateways of which main gateway or Ves is substantially big. It is built much away from the main road and connected by a small road. Whereas the other gate is very small in size but it directly access the nearby water stream.

3. Mouja Wagholi

This Map is indicative and not to scale



In 17th century, Wagholi was a small Mouja village situated on Pune Ahemadnagar main road about 20 K.M. from Pune. Majority portion of its fortification and main gate or Ves is still observed in good condition. During early 18th century, it was allotted to Sardar Pilajirao Jadhav as a Jahagir. It can be said that Sardar Pilajirao built this wall.

But its fortification might be built in early 17th century during Nizamshahi rule.

Wagholi wall has two gateways of which, main or front gateway is big and strong.

The other gate is comparatively smaller, built on the backside abutting a water stream.

These gates are aligned in straight access but both are not visible from each other. Village Wagholi is also much away from the main road and a small road connects its main gateway or Ves to the main road.

3rd Category – Villages having a Gadhi and also enclosed with walls

Very few villages can be referred as representative examples of this category because this system was adopted only for specific important villages.

1. Pune

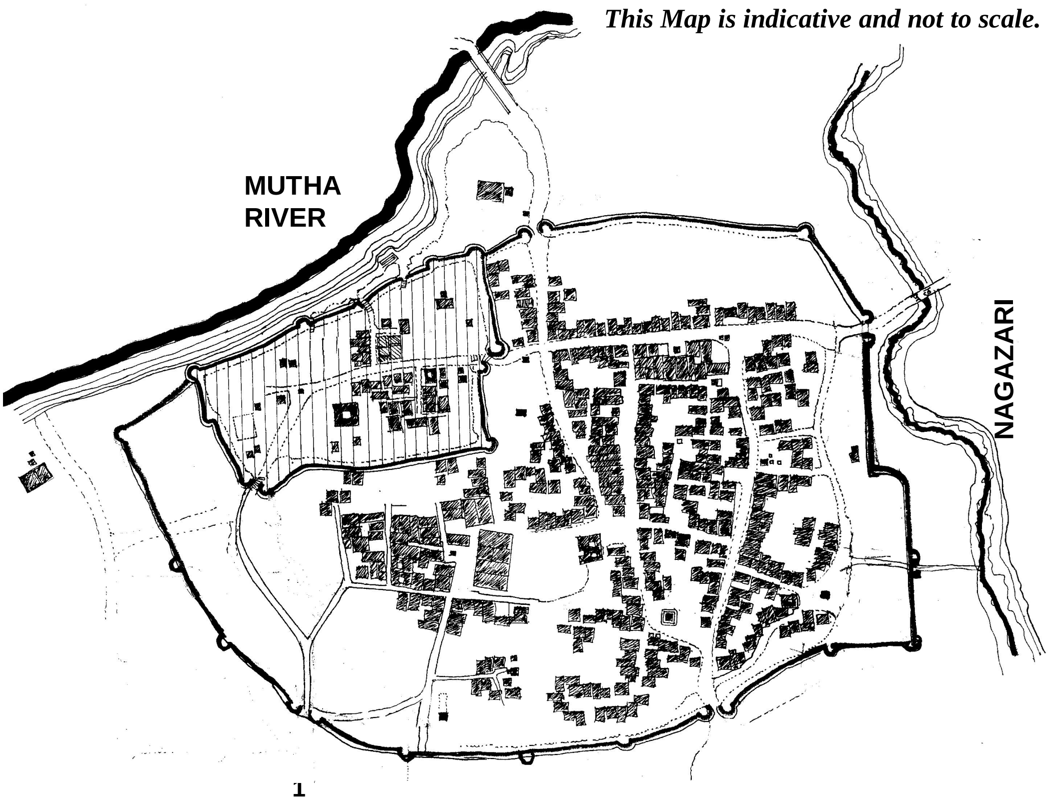
Pune has a long historical tradition. It was an important mercantile city since Satavahan rule. In 17th century, it was a Kasba village and also was headquarter of Pune Pargana.

During 16th century, a Gadhi called as 'Pandharicha Kot' was built near Pune and the village was developed it its shelter.

Interestingly, during early 17th century a city wall was built around the village that also incorporated old Kot. The wall had 4 gateways called respectively as 'Kumbhar Ves', 'Kedar Ves', 'Maval Ves', and 'Mali Ves'.

Unfortunately in A. D. 1630, Adilshahi army demolished the Kot and the entire wall. In future this wall was never rebuilt but the gateways were in good condition during 18th century. Now a day there are no physical traces found but many documentary evidences are available to trace and locate the exact locations of these gateways, city wall and also of the Kot.

Accordingly an imaginary map of the Kot and city fortification can be traced.



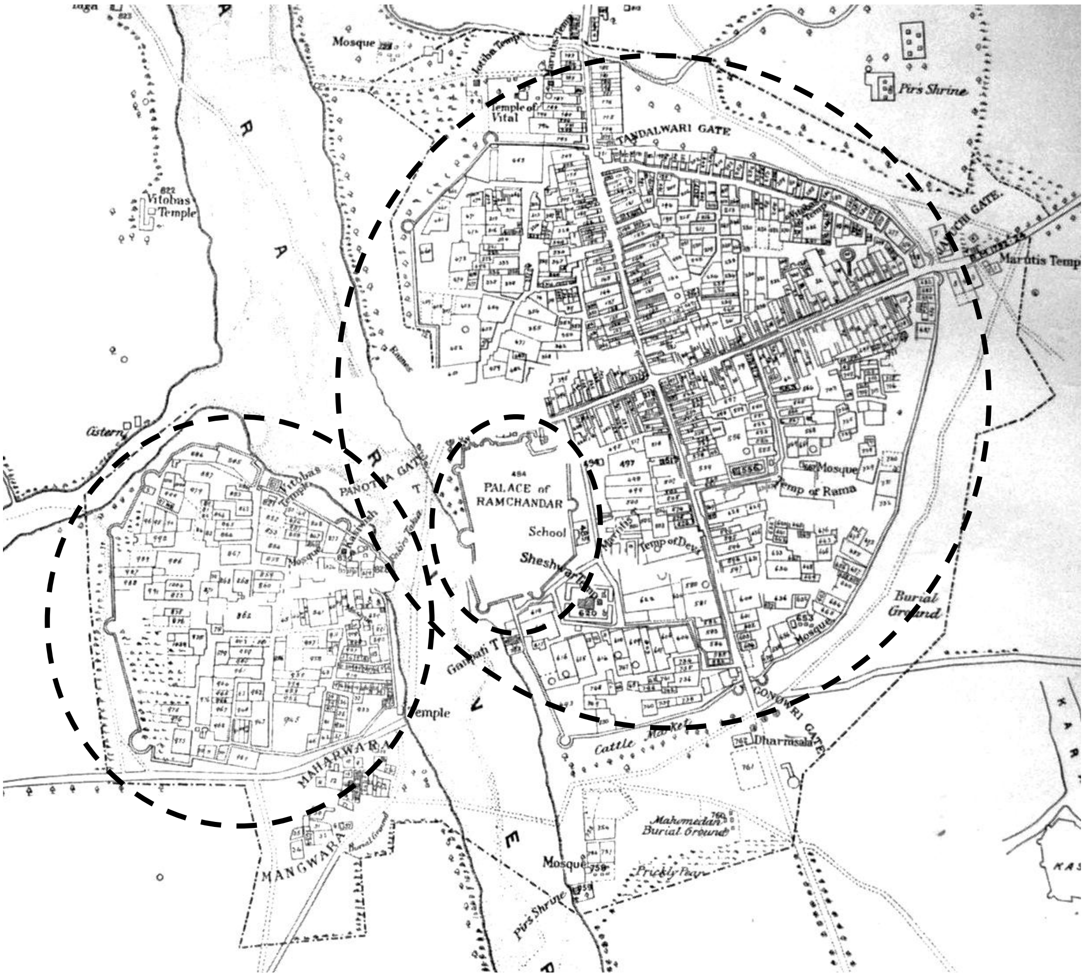
1. Baramati

Baramati has also a historical tradition. It was an important city since 16th century. In 17th century, it was a Kasba village and also was headquarter of Baramati Tarf of Supe Pargana.

Interestingly, original Kasba was settled on the bank of Karha river and was fortified. It had two gateways. A Gadhi was also built but on the opposite bank. During 18th century a new township was settled abutting the Gadhi and total cluster was also enclosed by wall keeping 4 gateways or Ves on 4 directions namely 'Tandulwadi Ves', 'Jaluchi Ves. Panavatha Ves, and 'Ganori Ves'.

Today neither physical traces of all these constructions except Gadhi are neither observed nor any historical documents available to collect more information. But a map made by British engineers during late 19th century is quite explanatory. It clearly indicates three fortifications, Kasba, Gadhi, and new township.

(Original map was not made available for copying but its photograph was made available to me)



Mosque
Temple of Vital
TANDALWARI GATE
Pirs Shrine
Vitobas Temple
JALUCHI GATE
Marutis Temp
Cistern
PANOTHA GATE
PALACE of RAMCHANDAR
School
Sheshwar Temple
Mosque
Temp of Rama
Burial Ground
Ganpati T
Temple
MAHARWARA
Cattle Market
GONORI GATE
Dharmsala
MANGWARA
Mahomedan Burial Ground
Mosque
Prickly Pear
Pirs Shrine

City gateways – Called as **'Ves'** (Jeme) in Marathi

Gates of the cities under Islamic rule were also called as 'Darwaja' (ojJeepe)
Whereas, City gates of the cities under Maratha rule were called as 'Ves'

For good communication few gates were built in the city walls.

If the village is Mouja then one opening was kept in this wall being main entrance but along with it one or two subsidiary small gates were also kept being service entrances.

Usually, one of these small gates was leading to a water source nearby the village. But main Ves or gate was necessarily planned away from the main route and was connected by a small road.

1. Village Wagholi, situated on Pune Ahemadnagar road, had two Ves. One was the main entrance to the village facing the main road but much away and the other was leading to water stream that was at the backside totally in opposite direction. Apparently, a Bajarpeth was established in between the main road and the main Ves on either sides of the village approach. But it was planned in such a way that the main Ves would never easily visible from the road.
2. Village Hivare, situated near Saswad has only main Ves but a very small gate is kept towards the direction of a water stream passing nearby. Interestingly, the main gate is much away from the main road but this small gate was opening on this road because the water stream is passing beyond and almost parallel to the maid road. Instead the planner could have planned the main gate on the road itself, which was not deliberately done. Definitely, for the safety, main gate was planned much away from the main road.

Sometimes, when a river is flowing nearby, abutting the village its main entrance was built on the bank of this river, for which its approach road was diverted from the main road.

1. Kasba Baramati, situated on the bank of river Nira, was enclosed with strong walls since early 17th century. Its main gate was placed on the riverbank and much away from main road.
2. Village Talegaon (Dhamdhere) situated off Pune Ahemadnagar road to the east of village Shikrapur, also had the same arrangement. Its main entrance Ves was kept on the bank of river Velu.

If the village was large Kasba or Shahar, then one main gate was not enough to fulfill the needs of communication. In that case, another few gates of the same size and style were kept in the city wall that would also serving as other main entrances.

But these gates were not abruptly placed in the city wall. There was system and planning behind selecting these locations.

Usually the village was firstly established and the wall was built around in later date. During 16th and 17th centuries no new village was established along with the enclosing walls. Therefore no gates were built in this wall considering the future planning requirements.

It is observed that usually these gateways were placed considering the directions of nearby Bajarpeth or on the roads leading towards another nearby villages. It is observed that these gates or Ves were named by the names of those villages to which the roads were leading.

It is also rarely observed that any 'Ves' was named by the name of the nearby Bajarpeth. The roads leading to nearby water sources were called as 'Panavatha' Ves.

'Panavatha' (heeCeJe"e) is a Marathi word means a place abutting any water source, either river or Odha, or reservoir or tank.

Ves of Kasba Baramati and township were on the opposite banks of river Karha. Both were called as 'Panavatha Ves'. The wall enclosing Baramati Township had also other three gates or Ves namely 'Tandulwadi Ves', 'Jaluchi Ves, and 'Ganori Ves'. All were the names of the villages to which roads were leading from these Ves.

Kasba Pune had four main gates respectively called as 'Kumbhar Ves', Kedar Ves', Maval Ves', and 'Mali Ves'. Of which Kumbhar Ves was nearby Kumbhar Ali (Potter men's lane). Road from Mali Ves was leading to Peth Shahpura (Former name of Peth Somwar) and road form Maval Ves was leading to Peth Murtajabad (Former name of Peth Shaniwar). Road from Kedar Ves was leading to Peth Malakapur (Former name of Peth Raviwar). During 18th century, though the wall was demolished, these Ves were existed. But no reference is available to state that their names were changed according to the names of nearby Peth. By that time Peth Raviwar was much flourished. Since its main road was leading from Kedar Ves, this Ves was also called as 'Raviwar Ves'.

Description pertaining to the year A.D. 1795, stated the location of the ‘Amata (Abbin?) Pir' was near 'Raviwar Ves'.
jeJeJeej ÙemeepeJeue heej Deecelee peeneuee Deme (20)

Kolhapur city had a wall around called ‘Kot’. In A.D. 1636 Sardar named Khan Jaman, appointed by Mughal Badshah Shahjahan, attacked Kolhapur by continuing a powerful siege around its Kot and captured the city within a very short time. (21)
It was initially built in mud construction and then repaired or rather newly built in strong stone construction between A.D. 1778 and A.D. 1810. It was about 3 Kilometers in length, 9 meters in height and 3 to 6 meters thick, having about 45 bastions. It had six gates or ‘Ves’ namely, Ganga Ves, Rankala Ves, Varunteerth Ves, Aditwar Ves, Mangalwar Ves and Shaniwar Ves. All the names were given of the nearby destinations. Now none of these gates are in existence. (22)
(Old maps of Kolhapur can be seen in the collection of Bharat Itihas Samshodhan Mandal, Pune and also in the collection of Archives of Kolhapur.

One Ves of Solapur city wall was named as Tuljapur Ves.

A Ves of Kasba Wai still exists and called as Menawali Ves as from this gate a road leads to Menawali village. Another Ves was called as Khambola Ves because a water stream called as Khambola Odha was flowing nearby. Other Ves was named as Nirhali Ves, being nearby a small settlement of cloth painters called as 'Nilari'. (23)

A Ves at Pandharpur village was called as Vijapur Ves

In those days, there was no fashion of naming the streets of the village. It was possible that, these names of Ves or gates were serving a purpose of road guide for the travelers.

Planning of city gates

It is necessary to understand the planning concept behind building the Ves or city gates on the particular locations.

It should also be noted that in the process of transformation of any village, the existing ways usually connecting the village and the adjoining Majara or any Bajarpeth were not changed or diverted to suit the new plan. On the contrary, these ways were converted into large roads.

Firstly, this Maratha system of connecting outskirt areas to the main village was based on the convenience of the traffic.

Secondly, these routes were directly following the directions of the other villages or Bajarpeth that were already established.

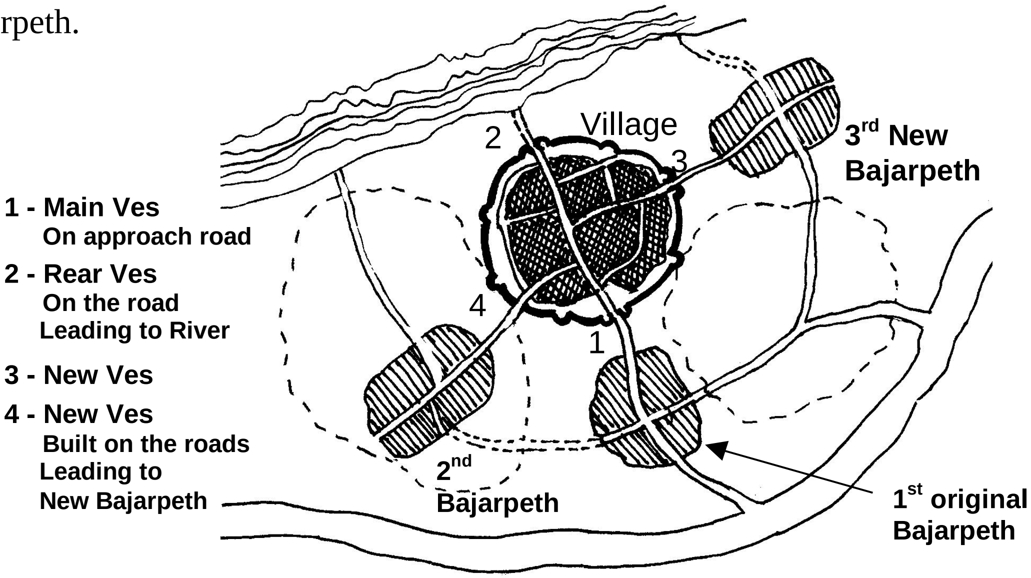
For example, usually, a large ground nearby the main villages was reserved to a particular direction for a day Bajar considering the convenience of the traders as well as the villagers. Eventually, in future this place was converted into a permanent Bajarpeth by establishment of shops and houses.

Alike, few new Bajarpeth were also established in the vicinity towards different directions. At the time of incorporating these areas into a large town, the total cluster was considered consisting of all the buildings and shops of these Bajarpeth and the convenient routs established years together were considered as the main roads of the new city.

In this process, the city gates or the ways leading to these outskirt areas may not be following the direct alignment in between them inside the original village areas because firstly, they were already interlinked by the existing unaligned village roads and secondly, for years together the villagers were conveniently using them.

So there was no necessity ever felt to change the road alignments. Instead, when the village was enclosed with a wall, the gates or Ves were built on these roads. Rather no road alignment was changed as per the location of a gate.

Even sometimes, a new Bajarpeth was established at the outside area of existing village wall. Then, a new Ves was built by demolishing the portion of the wall on the nearest internal road that might conveniently lead to this new Bajarpeth.


Village
2
3
4
1
3rd New Bajarpeth
1 - Main Ves
On approach road
2 - Rear Ves
On the road
Leading to River
3 - New Ves
4 - New Ves
Built on the roads
Leading to
New Bajarpeth
2nd Bajarpeth
1st original Bajarpeth

This Map is indicative and imaginary

Establishments of new Bajarpeth outside the city walls

Islamic rulers used to build another city wall around the new expanse increased by establishing new colonies outside the original wall. But this task was mainly executed to protect only the important cities that had a capital status of a Shahar.

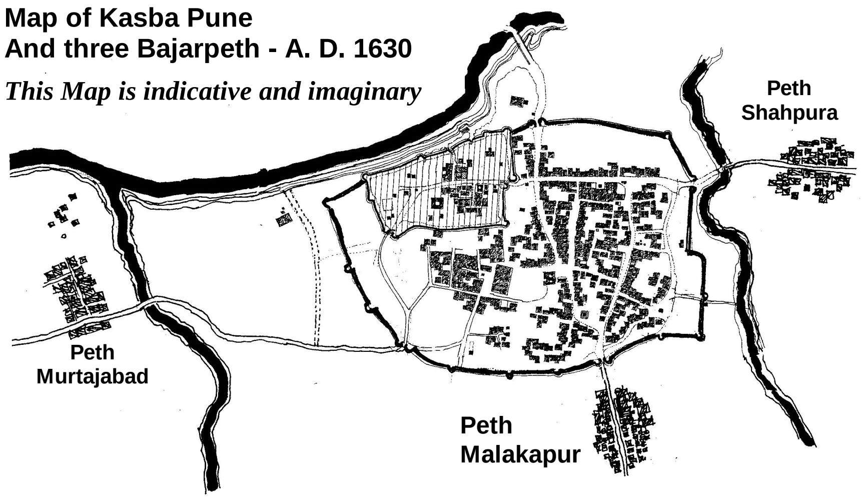
1. Bijapur, the capital city of Adilshahi Sultanate was enclosed with another protective wall that was incorporating few Bajarpeth. (Called as Bajar)

   According to a list about 29 such Bajar were existed inside the city wall. (24)
2. Ahemadnagar, the former capital city of Nizamshahi Sultanate was enclosed with another wall around A. D. 1664. Before that a wall was built only around the palace of Nizamshaha. About 9 Bajarpeth were established and prospered in future outside the city wall. But no additional wall was built for protecting these Bajarpeth. (25)
3. City of Aurangabad, an important Shahar of Mughal Sultanate had a capital status of Deccan province. Total city, including residential and also mercantile colonies or Bajar, was enclosed with strong fortified wall, measuring about six miles in length having 13 gateways. (26)

But no example has been referred in the Maratha history, of the construction of another city wall that would incorporate the Bajarpeth established outside the existing city wall and provides additional security to them.

1. Chatrapati Shahu Maharaj established Satara city being a capital of Maratha Empire but he never thought to enclose the city with walls.
2. Nizamshaha built a city wall around Kasba Pune in early 17th century and established three Bajarpeth around it in outside areas but in future no another wall was built by the contemporary rulers to enclose the new expanse. After the destructions made in A. D. 1630, the original city wall was totally demolished.

A letter states that Adilshahi army burnt down Pune and demolished its protecting wall (Kot).
Original Marathi wording is
FeoueMeene veecepeeoe heCee STve yeemeuee heCe ueŠve peeUve Ieuekeâ keâue keâeŠ heee [uee .. (27)


Map of Kasba Pune
And three Bajarpeth - A. D. 1630
This Map is indicative and imaginary

Around A. D. 1660 and 1703 two new Bajarpeth were established but no attempt was made by the succession rulers to rebuilt the original wall or building a totally new wall around this new expanse.

3. Kolhapur city had an old mud wall around the town built in 16th century. Chatrapati replaced it by building strong stonewall but he established six Bajarpeth outside this wall. Also all the weekly Bajar were conducted in this outskirt premise. (28)

It is not very clear that why Maratha planners always established new Bajarpeth outside the city walls.

There might be some reasons behind this planning.

Usually, to establish new Bajarpeth was always possible though the original village would have been enclosed within a wall because it was established outside of the village boundary.

Considering the safety and security of the village it was right. Many outsiders, like traders and purchasers, not residing in that village were often visiting this Bajarpeth and weekly Day Bajar.

If these would be inside the walls to keep watch on these visitors would be a very difficult task that would be beyond control of the local security forces.

In that case, the safety and security would be permanently lost.

The walls were not only offering good protection but also offered a defensive power to that village.

But due to this conception, the Bajarpeth established outside the walls was invariably looted during the enemy attacks. Rather it was a usual practice of any enemy to attack such Bajarpeth and collect good amount of monies by looting them. Even Shivaji Maharaj also looted many such Bajarpeth situated in Muslim territories.

In such cases, if the village is small, the traders and residents of Bajarpeth were sheltered within the village walls. If the village is prominent, having more Bajarpeth, Maratha army was supposed to protect such Bajarpeth.

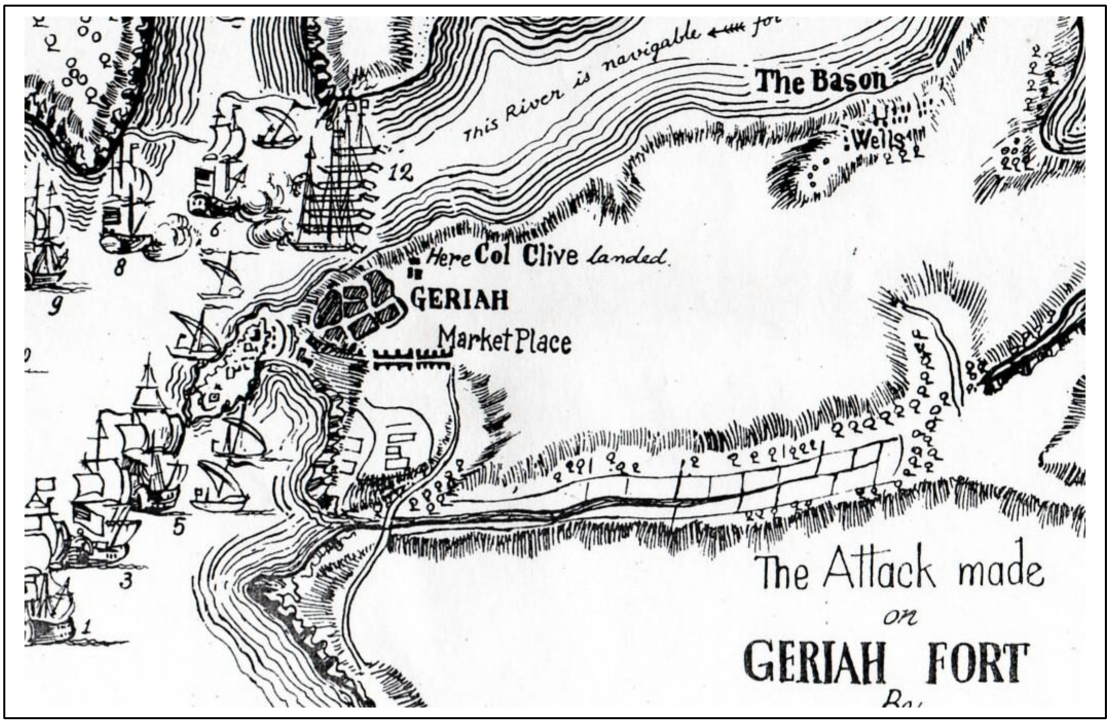
Though these Bajarpeth were playing a vital roll in the economics of the village status and also developments, considering the scope of future expansions of the village, Maratha rulers and town planners did not built any new additional protective wall enclosures around the total expanse of the village or towns. This thought also proved to be very helpful in 18th and 19th centuries when Maratha villages were developed in real sense.

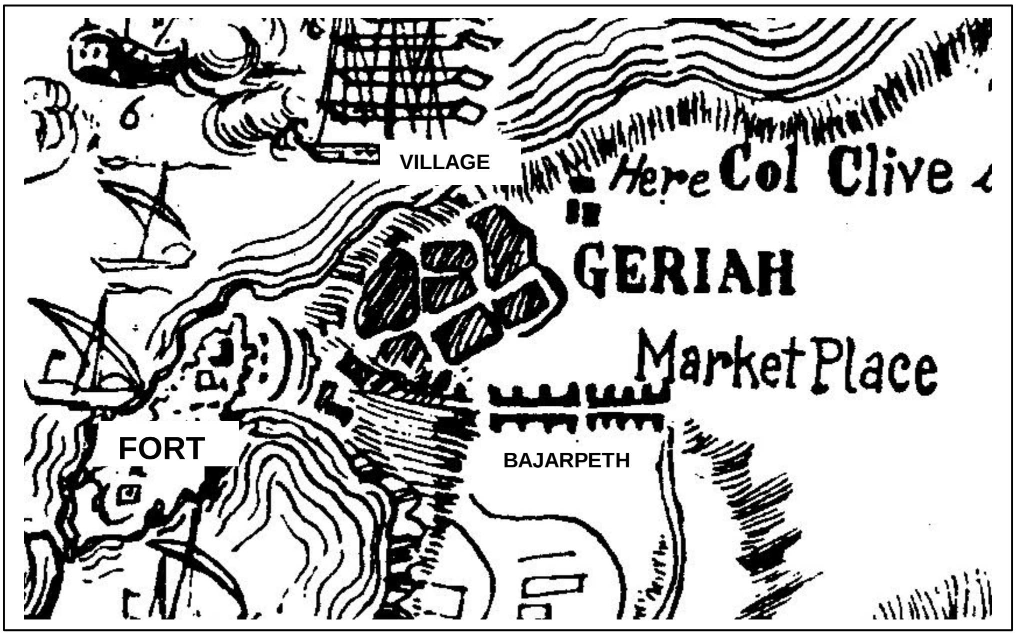
The Bajar or Bajarpeth were generally settled on a vacant portion of land in between the village boundary and these main roads.

Locational maps made by Marathas during 17th or 18th centuries are very rarely found in the historical documts.

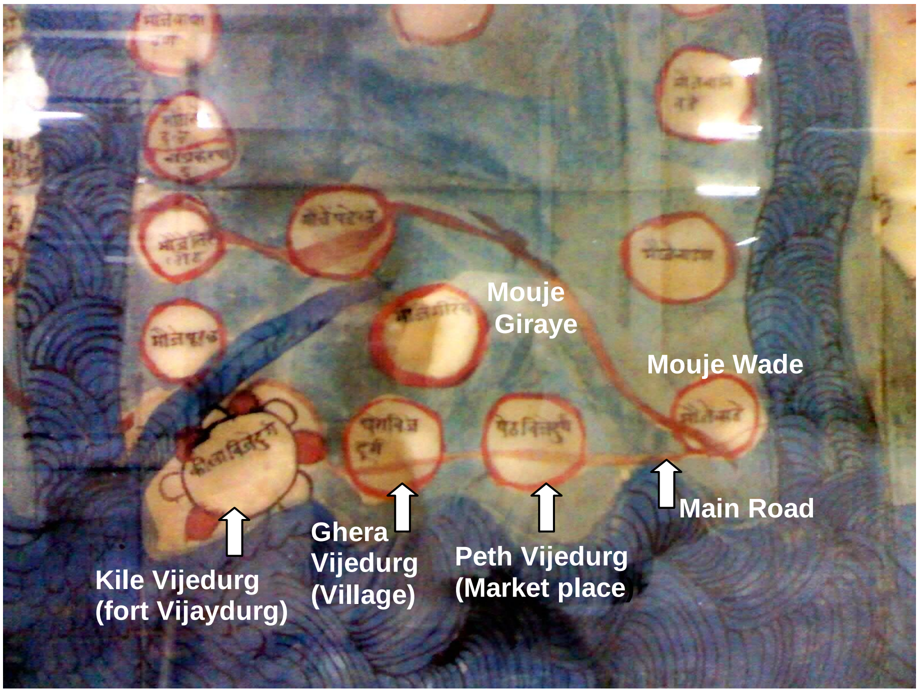
But a unique reference has been found in the form of two maps prepared during 18th century, which shows that a Bajarpeth was definitely established outside of village boundaries and also on the main approach road. Both are referring a Bajarpeth at fort Vijaydurg or Gheriya, presently situated in Sindhudurg district in Konkan area.

> In Konkan, a sea fort called as 'Vijaydurg' or 'Gheriya' was existed since Bahamani rules. During 17th century, it was captured by Shivaji Maharaj and finely renovated as a military base of Maratha navy. During 18th century, it was important naval station and also a mercantile harbor.
>
> Around 1756 A. D., British conquered it for a short period and within this time, British engineers prepared a location map of the fort and surrounding areas for their reference.
>
> This British map clearly shows fort Gheriya, the main approach road, the village and a Market place or Bajatpeth outside the village boundaries.
>
> It has been drawn to scale of 1 inch = 1 mile (i.e. 1.609 K.m. 0r 1609 meters)
>
> According to this scale, the length of Bajarpeth (Shown as 'Market lace in the map was approximately 1200 meters. Considering the contemporary trading activities, it was sizably big.




VILLAGE
Here Col Clive
GERIAH
Market Place
FORT
BAJARPETH

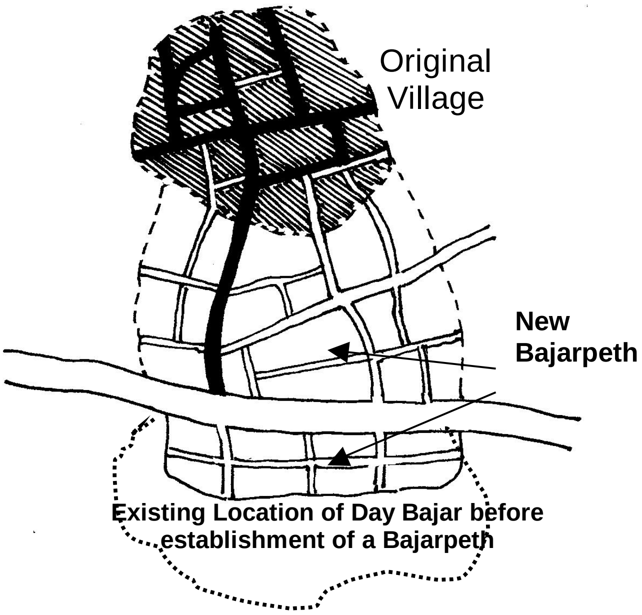
Another map has been prepared by Marathas in late 18th century, but it is indicative and not to scale. It indicates the entire province under Prant Vijaydurg and almost all the incorporated villages.


Mouje Giraye
Mouje Wade
Main Road
Ghera Vijedurg (Village)
Peth Vijedurg (Market place
Kile Vijedurg (fort Vijaydurg)

It also clearly indicates, Fort (Kile Vijedurg), Village (Ghera Vijedurg), main road, and Bajarpeth (Peth Vijedurg) along with few nearby villages like Wade and Giraye.

Interestingly, the locations shown in both these maps, of all these places, are perfectly coincides and physically seen except the Bajarpeth as no traces of old market plinths or structures are remained today.

Sometimes such Bajar and Bajarpeth were also established either on one side of these main roads little away from the village or at the vacant space to the other sides of the village. In due course, many times, Bajarpeth used to expand on both the sides of the main roads.


Original Village
New Bajarpeth
Existing Location of Day Bajar before establishment of a Bajarpeth

Today we observe that many of the state or district roads are passing through villages and cities. But the settlements seen today, on the both sides of such roads, were established initially as the Bajarpeth of that village and in later period the village boundaries were stretched up to these areas to form a larger village.

It should also be noted that in the process of transformation of any village, the existing ways usually connecting the village and the adjoining Majara or any Bajarpeth were not changed or diverted to suit the new plan. On the contrary, these ways were converted into large roads.

Firstly, this Maratha system of connecting outskirt areas to the main village was based on the convenience of the traffic. Secondly, these routes were directly following the directions of the other villages or Bajarpeth that were already established.

For example, usually, a large ground nearby the main villages was reserved to a particular direction for a day Bajar considering the convenience of the traders as well as the villagers.

Eventually, in future this place was converted into a permanent Bajarpeth by establishment of shops and houses. Alike, few new Bajarpeth were also established in the vicinity towards different directions.

At the time of incorporating these areas into a large town, the total cluster was considered consisting of all the buildings and shops of these Bajarpeth and the convenient routs established years together were considered as the main roads of the new city.

In this process, the city gates or the ways leading to these outskirt areas may not be following the direct alignment in between them inside the original village areas because firstly, they were already interlinked by the existing unaligned village roads and secondly, for years together the villagers were conveniently using them. So there was no necessity ever felt to change their alignment.

While commenting on this issue, another important aspect should always be considered that is the safety and security. Well, the enclosure walls were protecting the villages but those were not built around all the villages.

Normally in Kasba villages, alignments of these main roads were fairly straight but at the point from where the other main road is diverted from the principal road, the junction of two roads was planned in diagonal alignment like a growth of a tree. They were not in the pattern like square grid. Normally the sub lanes crossing these main roads were connected in right angles. This pattern was observed in Maratha town planning till late 18th century.

In square or radial grid pattern, a mob of people can easily reach and accumulate at any place without much obstruction because the other end of any road is always visible.

Secondly, while traveling on any road, the view of the other roads parallel to this road is always conveniently visible. Even the distance between the lanes crossings at regular intervals can also be clearly imagined.

Though this system is found very convenient today, during Maratha rule this arrangement must have been considered dangerous in view to maintain safety and security from the attacks of enemies and looters.

Therefore, in the Maratha planning pattern, gathering easily at any place was made very difficult by arranging zigzag or curvilinear roads and adopting tree branch patterns instead of grid pattern.

Main intension behind this arrangement was that the other parallel roads or the other end of the road should never be clearly visible. In Maratha planning, it was always difficult for the attackers to find out the length of any road, its direction and the exact distance of the next destination, whereas local residents and security guards would easily anticipate the movements of these attackers. And would also arrange required protective measures.

Another aspect always discussed that in Maratha villages and cities, the roads were too narrow in their widths. The reason behind this is always given that considering the safety such widths were deliberately kept narrow.

It is true. In 18th century, the maximum widths of the main roads of the prospered city like Pune were not more than 6 to 9 meters. Sub lanes were 4 to 6 meters wide and the small lanes (called as 'Bol' yeeU in Marathi) were even 2 to 3 meters in widths. Considering today's town planning principles, these widths cannot be treated enough for the easy traffic flow.

It is also true that in those days, the safety was the important criteria of the city planning but it should be assumed that only the safety was not the criteria of consideration. Maratha planners deliberately maintained such widths that would be exactly enough for the traffic flow.

During 17th, 18th centuries and even up to late 19th century, the traffic on these roads was mostly pedestrian. Vehicles like bullock carts and horse carts were rarely used Maratha planners never anticipated the possibility of any vehicular or automobile traffic that would create any conjunctions in future.

It should be noted that the bicycles were introduced in late 19th century and automobiles like motorcycles and motorcars were introduced in early 20th century. Cars and busses were introduced very late that is during middle of 20th century.

So that time these widths were always felt appropriate for the pedestrian traffic flow.

The system of keeping road widths according to its use and traffic was also in practice alike followed in any modern systems of town planning. In those days only the main streets of different Bajarpeth had a regular traffic in the daytime but sub lanes and small 'Bol' had hardly any traffic even in day times. So the main roads were always kept wide enough.

Another important aspect to be considered was that the concept and use of electrical power was never anticipated in those days. Therefore, alike today, the possibility of street lightings was also never considered during 17th and 18th centuries.

British introduced the concept of arranging permanent street light posts on the roads in 19th century. Even the electrical light poles were introduced on the streets of important cities like Pune during early 29th century.

On the important events the streets were enlightened with the help of oil lamps called as 'Palita' or 'Mashal'. Usually patrolling guards were traveling at night along with such lamps.

'Palita' (heeuelee) or 'Mashal' (ceMeeue) is a Marathi word that means a wooden or metal stick, which one end was tightly covered with a cloth strip dipped into oil that was lightened. The other end was held in hand or tied to a pole.

In absence of electricity, shops were normally closed before 7 pm and in night no traffic was permitted on any roads. Hence, the street widths would also have been decided by considering the limitations in providing enough lighting at night times.

In these circumstances, there was no need to provide wider roads. The road widths conveniently sufficed their purpose without any traffic conjunction.

Reformations in Maratha town planning

During late 18th century, many Kasba villages were converted into towns and very few, like Pune, were converted into Shahar or cities.

As it has been stated earlier, such conversions took place due to the wish, support, and patronage from the powerful political leaders.

But little difference is observed in such conversions. Surely, these villages were expanded with due consideration of the exact requirements.

Many Kasba villages had felt a need for providing sufficient residential arrangements for the increasing population. But there might be no need felt to establish few new Bajarpeth because existing Bajarpeth were enough to sufficed the needs of the residents. Hence, only few additional residential colonies were added to these existing villages.

But the villages like Satara and Kasba Pune were prospering like an important destination of Maratha Empire. Though it was not a capital, it gained a capital status because it was treated as the political headquarter of Maratha Empire. Naturally, its population and mercantile status was increasing day by day. Chatrapati and Peshwa also kept no budgets for offering political and financial patronage for this growth. Hence, a need of establishing more new Bajarpeth and also more residential colonies felt often in both towns.

To understand the town planning reformations made in such villages, a study of few villages is necessary.

The growth of Kasba Saswad should be studied as a representative example of the reformation of a small Kasba village made into a small Kasba town during middle of 18th century.

Similarly, growth of Kasba Wai should be studied as a representative example of the growth of a Kasba village into a residential town.

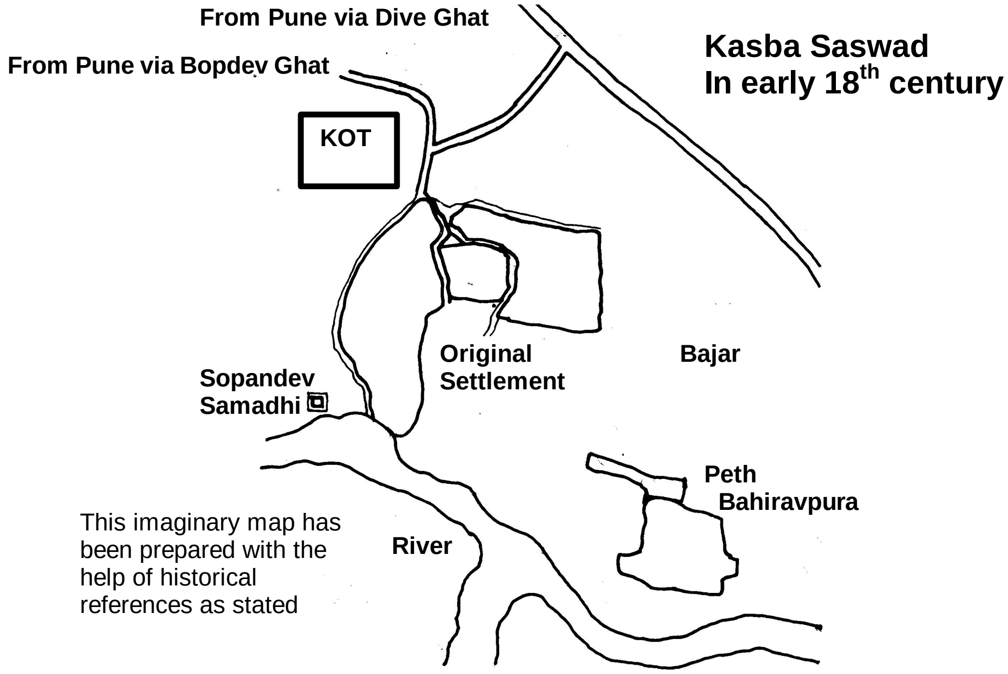
But the growth of Kasba Pune is a unique example for studying the transformation of a Kasba village in to a Shahar.

Developments of Kasba Saswad

Saswad has a long standing in the history of Maharashtra.

During 13th century, a Nobel Hindu saint Sant Sopandev (Younger brother of Sant Dnyaneshwar) finally rested in Pease at Saswad. His Samadhi or memorial, also exist near riverbank.

Since 17th century, Saswad was treated as Kasba village but even during early 18th century, there was no substantial growth observed.


Kasba Saswad
In early 18th century

This imaginary map has been prepared with the help of historical references as stated

In those days, Kasba Saswad was a small village having one small Kot or military station, built by Peshwa Balaji Vishwanath.

> A letter dated 17th November 1729 states that Rajashree Balaji Pandit Pradhan (Peshwa Balaji Vishwanath) has recently reineforced a military station at Kasba Saswad by building a Kot (a small fortified enclosure) and kept few soldiers for its protection.
>
> Original Marathi matter is
>
> Deeuekeâ[jepeßee yeeUepee hee[le ØeOeeve ÙeeCee keâmeye cepekeâjÛÙee (meemeJe[) "eeCeÙeeÛÙee mLeueeJeje keâeš yeeOeeve "eCe JemeJeue ueekeâ "Tve cepeyelee keâuee.. (29)
>
> Now a day, no traces are left of this Kot but according to the opinion of few senior residents, few remains of fortifications now located nearby Samadhi of Sant Sopandev were of this old Kot.

There also was a Bajarpeth named as 'Peth Bahiravpura' along with a small cluster of houses or Pura.

> A letter dated 12th September 1729 written to Deshmukh, Mokdam, and Deshpande of Kasba Saswad states that Khandoji and Ganoji Bagade Mehatare and Jivaji and Manaji Bagade of Peth Bahiravpura have been assured to receive a 'Choli' from each shop of the Peth per month, as all were serving well for the Pandhari (Village).
> Original Marathi matter is
> jepeßee omeceKe Je ceekeâoce oMeheee[Ùe keâee meemeJe[Ùeemee Ke[epee eyeve ieCeepee yeiee[ieCeepee eyeve Ke[epee yeiee[cenlej Je epeJeepee eyeve yeenjpee Je ceejpee eyeve veeceepee yeiee[he" yeenjJeheje keâee ceeej .. ueneJeÙee keâejCe Smepe lecne hee{jeÛee Ûeekeâje keâejlee Ùeeceue lecneme oj okeâeveeme Ûeeuee Skeâ oj ceen oTve .. (30)

> It may be said that this Peth was named after God 'Bahirav' or ' Bhirav', whose temple was nearby to this Peth and Wadi. Now, there are no traces of both these destinations as all this area had been merged in to the city expanse. But this old temple is still in existence that helps to trace these old locations.

A large Bajar was also held at Kasba Saswad on every Monday, called as Somwar Bajar'.

> A letter dated 17th November 1732 written by Peshwa Bajirao (I) Ballal to Deshmukh, Mokdam, and Deshpande of Kasba Saswad states that on the request of Aabaji Trimbak Purandare made for obtaining some rights in the Somwar Bajar of Kasba Saswad, he has been alloted these rights.
> Original Marathi matter is
> Deveece omeceKe Je ceekeâoce oMeheee[Ùe keâee meemeJe[Ùeemee yeepeejeJe yeueeue ØeOeeve .. Deeyeepee e$eyekeâ hejoj oMeheee[Ùe .. ÙeeCee eJevelee keâuee keâe keâmeye meemeJe[ÙeLe meeceJeej yeepeejceOe DeeheCeeme keâene nkeâ keâ¤ve eouee heeenpe lÙeeJe¤ve ceveeme DeeCeve yeepeej cepekeâje nkeâ keâ¤ve eouee.. (31)

During middle of 18th century, Sardar Purandare built his palatial mansion outside the village near Peth Bahiravpura and also established a new residential settlement called as 'Brahman Aali'.

Eventually, Bajar Somwar was converted in to another permanent Bajarpeth called as 'Somwar Peth'.

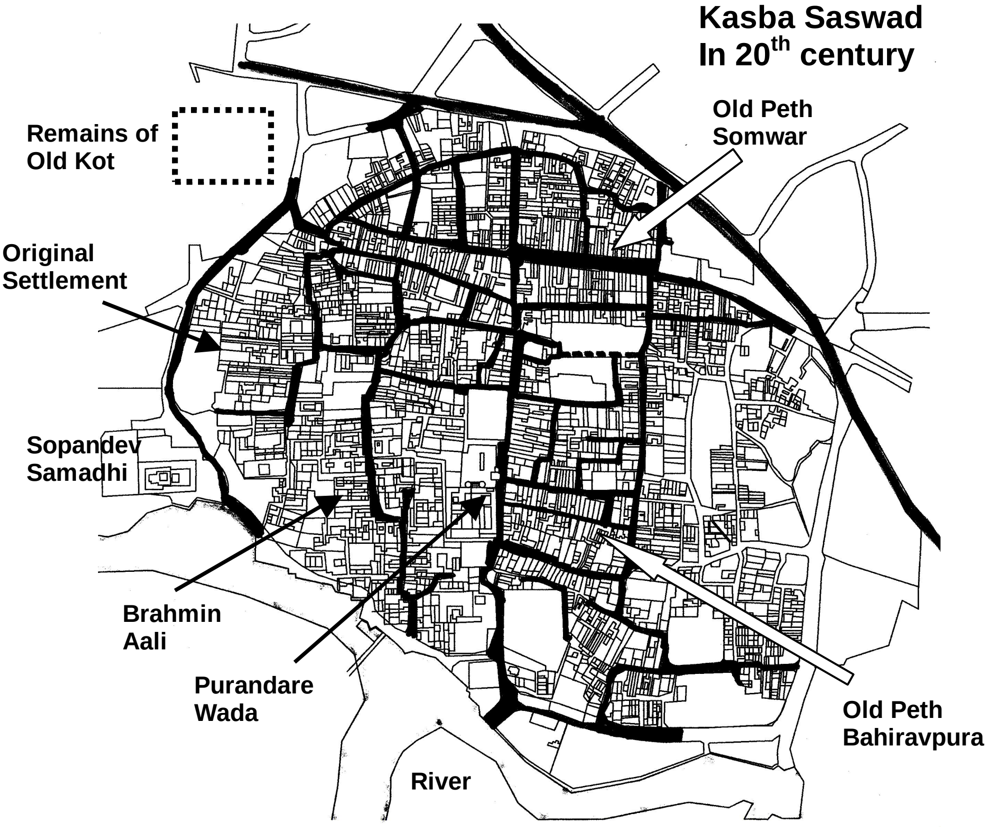
> A Koul, given by the Deshmukh and Deshpande on 5th November 1771 that a new shop should be given to a 'Saraf' in Peth Somwar of Saswad village and also a concession was offered to him for paying only one rupee per year for a period of four years. Interestingly there were four Saraf shops already existed in the same Bajarpeth. Still this new shop was established.

Original Marathi wordings is
mejeHeâeÛe okeâeve he" meeceJeej keâee ceeej (keâmeye cepekeâj - meemeJe[) leeueve mekeâJemleeve jeneJe eoJeeCeÛee meeje Ûeelee mejeHeâeØeceeCe lele ÅeeJeÙeeÛee leekeâle veene cnCeve eJeoele keâue le ceveeme DeeCeve keâheeU neTve keâeue Ûee JejmeeÛee eoune Deeme oj meeue meeje ®ee 1 Ùekeâ ... Ûee meeuee ÛÙeej ®ee oTve meKe¤he jeneCe keâeo DeeyeeoeCee keâjCe (32)

This letter reflects that Bajar Somwar should have been converted in to Peth Somwar in between 17th November 1732 and 5th November 1771.

During late 18th century, expanse of Kasba Saswad increased by establishments of few new residential colonies. Peth Somwar was also prospered well. Kasba Saswad was treated as a small town during early 19th century.

It should be noted that the growth of this Kasba village was made not by establishing new Bajarpeth but by settlements of few new residential colonies.


Kasba Saswad
In 20th century
Remains of Old Kot
Old Peth Somwar
Original Settlement
Sopandev Samadhi
Brahmin Aali
Purandare Wada
Old Peth Bahiravpura
River

Fortunately, except few new mercantile settlements in the outskirts areas along the Pune –Baramati road, no substantial changes observer in the town areas. Even today, many houses and the old internal roads also are maintaining the original status.

Developments of Kasba Wai

During late 18th century, expanse of Kasba Wai increased by establishments of few new residential colonies. It was treated as a small town during early 19th century.

It should be noted that the growth of this Kasba village was made not by establishing new Bajarpeth but by settlements of few new residential colonies.

Moreover a change in road pattern that is adoption of rectangular grid pattern instead of regular tree branch, can also be observed in the new developments especially made after A. D. 1785.

The developments made during 17th and 18th centuries can be traced by available documentary references.

Since the rule of Bahamani Sultanate, Wai was treated an important village. A Kot was built around the village during 17th century.

A reference clearly indicates the existence of this Kot in 17th century, and also indicates that it is near a piece of land called as Sheri of Shakarbibi.
Sheri is a Persian word means a fertile piece of land
A letter dated 25th January 1663 states that Afjalkhan (Sardar of Adilshahi Sultanate and Mukasdar of Wai Pargana) ordered to vacate a portion of land near Shakarbibi Sheri along with admeasuring 15 Bigha by removing the houses of Dharmadhikari and the said land should be donated to the Kazi.
Marathi translation of original Persian wording is
DeHeâpeueKeeve cejnce Ùeevee lepeJeepe keâuee keâe MenjeÛÙee keâešepeJeU OeceeeOekeâeNÙeeÙeÛee lej Deenle lee leLeve G"Jeve oj keâjeJeele Je MekeâjeyeyeepeJeU Demeueuee 15 eyele peceeve yeeieeÙele Ùeemen keâepeeuee noceöj keâ¤ve eouee Deenle (33)

Around A. D. 1673, a new Peth named was established outside the Kot area and was named as 'Peth Satyanatthpur'.

A letter written in A. D. 1673 to Shankaraji Bauji Deshkulkarni of Pargana Wai, by Lingoji Yamaji and Malhar Lingoji Satawe 'Sekin' (Residents) of Kasba Wai states that a new Peth named as Peth 'Satyanathpur' was established in Kasba Wai and its land was donated as 'Agrahar' to Brahmins for building houses there.
Original Marathi wording is
je je Mekeâjepee yeehepee omekeâuekeâCee heee JeeF Ùeemee eueieepee Ùeceepee Je ceunej eueieepee mešJe meekeâve keâee JeeF .. pe he" melÙeveeLehej veJee he" JemeJeve yeeÿeCeeme De«eenej lej yeeOeeJeÙeeme eouee (34)

Another reference confirms its existance during early 18th century.

A letter written in A. D. 1714 to Kamavisdar and Serikar of Mahal (a part of land) of Kasba Wai states that a house of Gangaji Shankar Deshpandiye of Pargana Wai is situated in Sheri Shakarbibi Vasat (colony) of Peth 'Satyanathpur'

Original Marathi wording is

leee keâceeeJemeoejevee Je mejekeâjevee ceneue meje keâee JeeF meje Mekeâjeyeyee Jemeele he" melÙeveeLehej ÙeLe ieieepee Mekeâj oMeheee [Ùe heee cepekeâj ÙeeÛe lej"eCe Deen (35)

A small colony called as 'Brahmanshahi' still exists on the former land of 'Peth Satyanatthpur. It might be the former Brahmin colony of houses donated as 'Agrahar'. The above reference also indicates that a portion of the total area under Peth Satyanathpur might be donated and not the entire Peth area was used for Brahmin colony.

According to both these references, name of this Peth was in existence in early 18th century.

After that its name might have changed because later dated reference did not mentioned this name. Instead, during 18th century, this Peth was called as Ganapati Aalee and Dharmapuri.

Area of Ganapati Aalee or lane starts from the temple of Ganapati. It may be assumed that this lane or area was named after the Ganapati temple. Hence, it should be developed during middle of 18th century. (36)

Ganapatrao Bhikaji Raste built this temple on the riverbank around A. D. 1762.

During late 18th century, area of Kasba Wai was divided in five major parts, namely, old Wai, Brahmanshahi, Ganapati Aalee, Madhali Aalee, and Gangapuri. Of which, except Bhahmanshahi, Sardar Raste particularly developed all other parts during A. D. 1745 to A. D. 1795. (37)

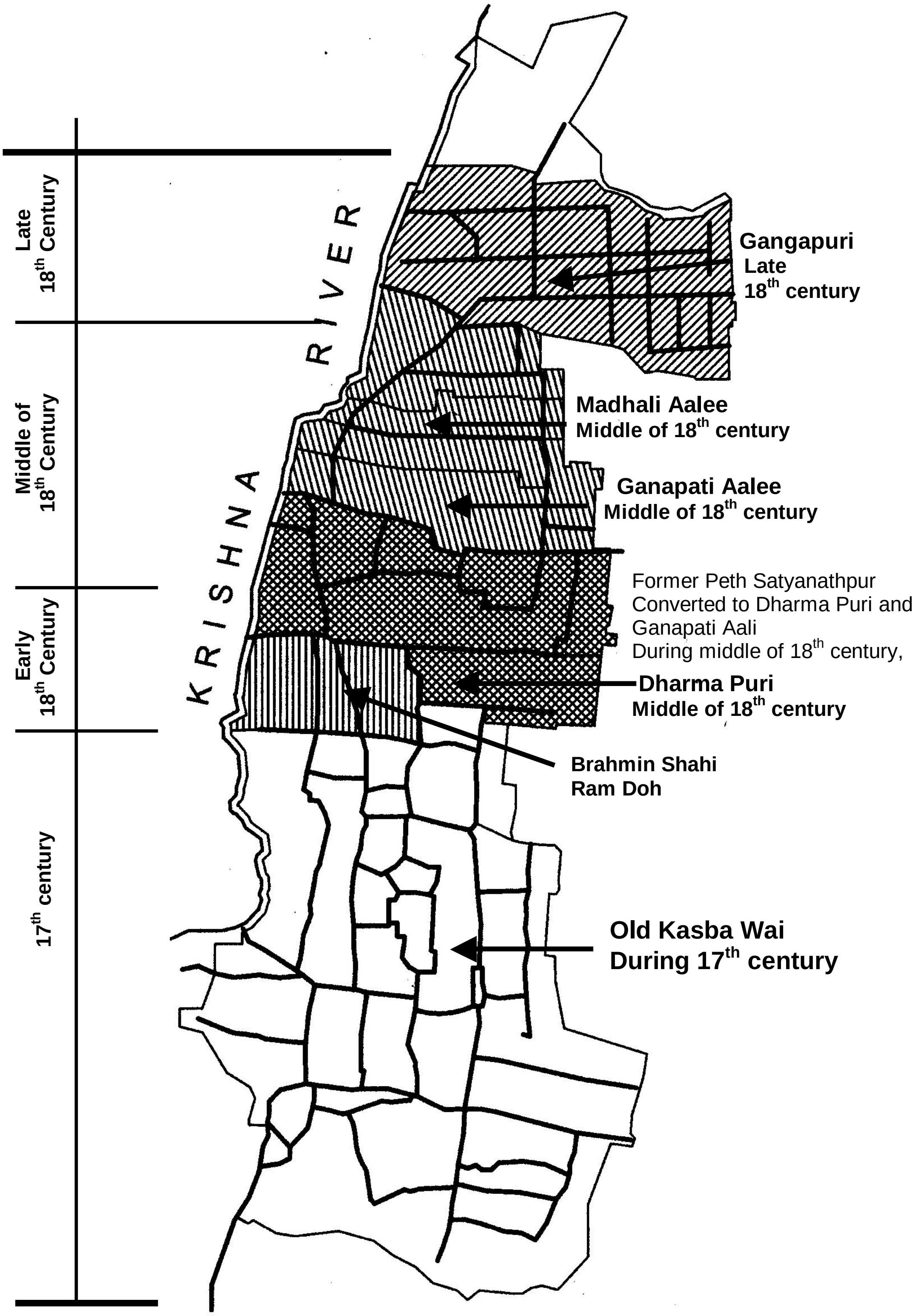
The development of Wai can be clearly divided into 3 phases. Interestingly, it also indicates the changing phases of Maratha town planning patterns.

During 17th century, the planning pattern was very similar to the other Kasba villages having nonaligned, zigzag and curvilinear roads.

During middle of 18th century it was changed into straight lined single main road concept without intercepting lanes.

During late 18th century, a perfect square grid pattern was adopted having parallel main roads with small lanes intercepting at right angles at intervals.

Map showing phases of development of Kasba Wai


Late 18th Century
Middle of 18th Century
Early 18th Century
17th century
KRISHNA RIVER
Gangapuri Late 18th century
Madhali Aalee Middle of 18th century
Ganapati Aalee Middle of 18th century
Former Peth Satyanathpur Converted to Dharma Puri and Ganapati Aali During middle of 18th century,
Dharma Puri Middle of 18th century
Brahmin Shahi Ram Doh
Old Kasba Wai During 17th century

Developments of Shahar Pune

The development of Pune city should be stated as a unique representative example for various aspects, of which town planning is also a prime aspect.

It reflects all the development stages of the Maratha town planning. Moreover it also reflects the planning of the Bajarpeth of a Kasba city and even also clarifies the concept of establishments of 'Peth' of a Shahar.

Expanse of Pune during 18th century was much vast than the other contemporary towns and villages. During 18th century, 18 different Peth were established and prospered too in Kasba Pune by which, its status was converted in to Shahar Pune.

During British rule in 19th century, Kasba area was started calling as Kasba Peth.

Interestingly, the identity of original Kasba Pune was maintained different from the other Peth and during Maratha rule it was never converted into separate Kasba Peth of Shahar Pune.

Development of Shahar Pune was made in three phases.

During 1st phase that is from A. D. 1600 to A. D. 1730, no much development has been noticed. Rather Pune was often looted and ruined. Hence, when Chatrapati Shahu Maharaj allotted Kasba Pune as a Jahagir to Peshwa Bajirao (I) in A. D. 1726, the development started in real sense.

During 2nd phase that is from A. D. 1745 to A. D. 1761, Peshwa Balaji Bajirao alias Nanasaheb encouraged the redevelopments of existing Peth as well as established 3 new Peth.

During 3rd phase that is from A. D. 1761 to A. D. 1795, Peshwa Madhavrao, and Peshwa Sawai Madhavrao established another 8 new Peth and lastly, Peshwa Bajirao (II) added one more Peth.

During this development, it has been also observed during 18th century that many new Peth were established with specific purposes as commercial, mercantile, and or residential.

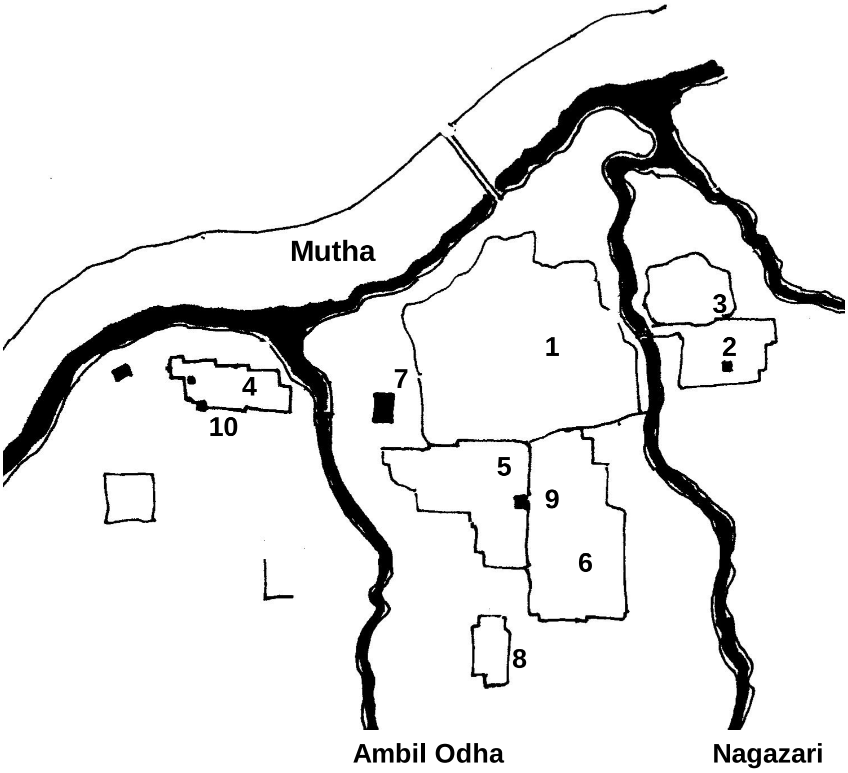
A list of stating the names, years of establishments, and its purposes of these Peth may clarify this statement.

Name of the Peth	Year of establishment	Purpose
1. Shahpura	Before A. D 1610	Bajarpeth
Converted into Somwar	Around A. D. 1732	Residential & mercantile
2. Murtajabad	Before A. D. 1610	Bajarpeth
Converted into Shaniwar	Around A. D. 1731	Residential & mercantile
3. Malakapur	Around A. D. 1620	Bajarpeth
Converted into Raviwar	Around A. D. 1732	Commercial & mercantile
4. Shastapura	Around A. D. 1660	Bajarpeth
Converted into Mangalwar	Around A. D. 1732	Residential & mercantile
5. Muhiyabad	Around A. D. 1703	Bajarpeth
Converted into Budhawar	Around A. D. 1732	Residential & mercantile
6. Visapur	Around A. D. 1734	Bajarpeth
Reestablished as Shukrawar	Around A. D. 1748	Residential & mercantile
7. Guruwar	Around A. D. 1751	Commercial & mercantile
8. MeethGanj	Around A. D. 1755	Mercantile
9. Ganesh	Around A. D. 1756	Residential & mercantile
10. Nagesh or Nihal	Around A. D. 1766	Residential
11. Muzaffarjung	Around A. D. 1766	Residential & mercantile
12. Bhavani	Around A. D. 1767	Commercial & mercantile
13. Sadashiv	Around A. D. 1769	Residential
14. Narayan	Around A. D. 1773	Residential
15. Ghorpade	Around A. D. 1781	Residential
16. Shivapuri (Rasta)	Around A. D. 1785	Residential
17. Hanumant (Nana)	Around A. D. 1790	Commercial & mercantile
18. Nrusinhapura	Around A. D. 1794	Residential

Such a huge development is not observed in any Maratha town or city during 18th century. Rather the expanse of each Peth of Pune was equally large or sometimes more than an individual independent village of Maratha territory.

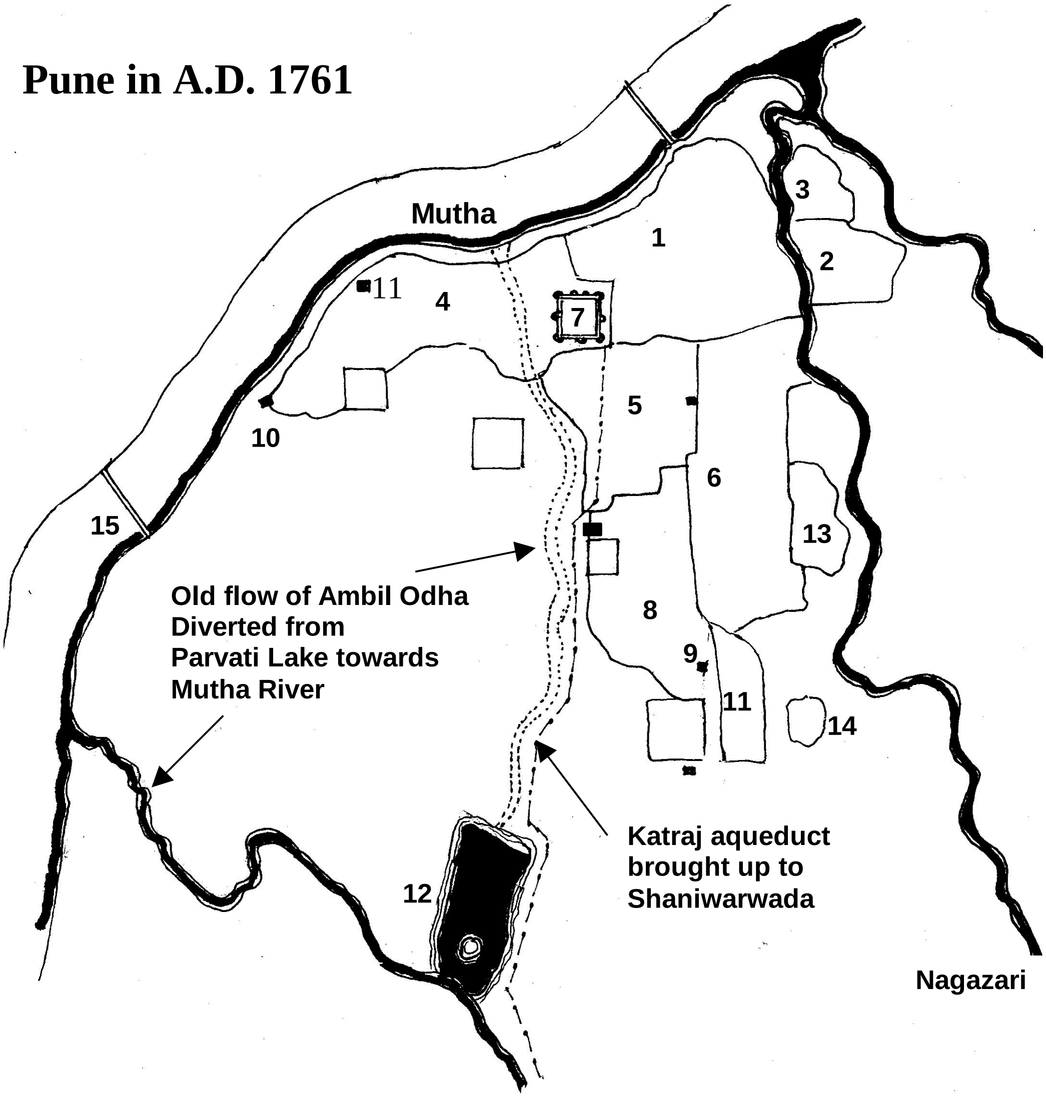
Fore more clarification few maps are stated below.

Pune in A.D. 1740


Mutha
3
1
2
4
7
10
5
9
6
8
Ambil Odha
Nagazari

1. Kasba area
2. Peth Somwar (Shahpura)
3. Peth Mangalwar (Shastapura)
4. Peth Shaniwar (Murtajabad)
5. Peth Budhawar (Muhiyabad)
6. Peth Raviwar (Malakapur)
7. Shaniwarwada
8. Peth Visapur Bajar Shukrawar
9. Pasodya Maruti temple
10. Veer Maruti temple

Pune in A.D. 1761



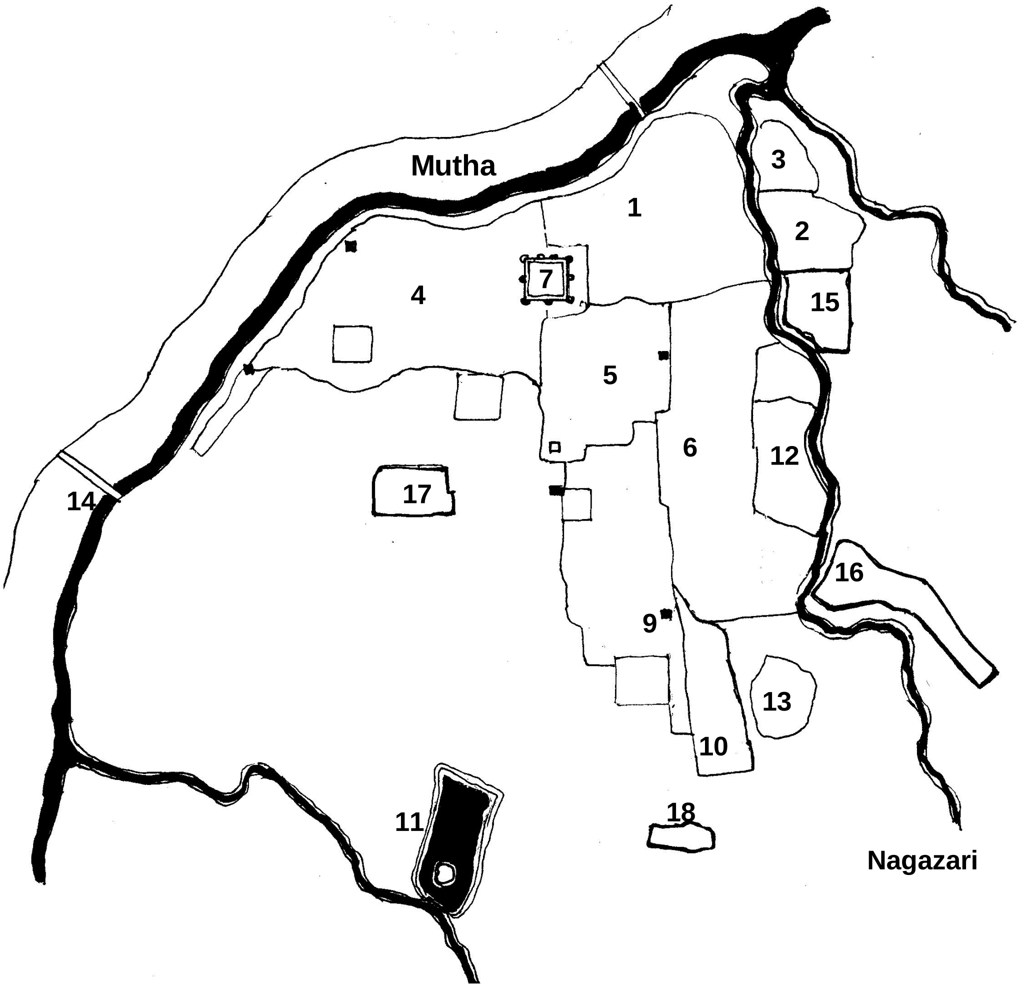
Old flow of Ambil Odha Diverted from Parvati Lake towards Mutha River

Katraj aqueduct brought up to Shaniwarwada

1. Kasba area
2. Peth Somwar
3. Peth Mangalwar
4. Peth Shaniwar
5. Peth Budhawar
6. Peth Raviwar
7. Shaniwarwada Fortification
8. Peth Shukrawar
9. Panchamukhi Maruti temple
10. Mati Ganapati temple

11 Guruwar Peth
12. Parvati Lake & Sarasbag
13. Peth Ganesh
14. Peth Meethganj
15. Lakadi (Pool) Bridge

Pune in A.D. 1772


Mutha
1
2
3
4
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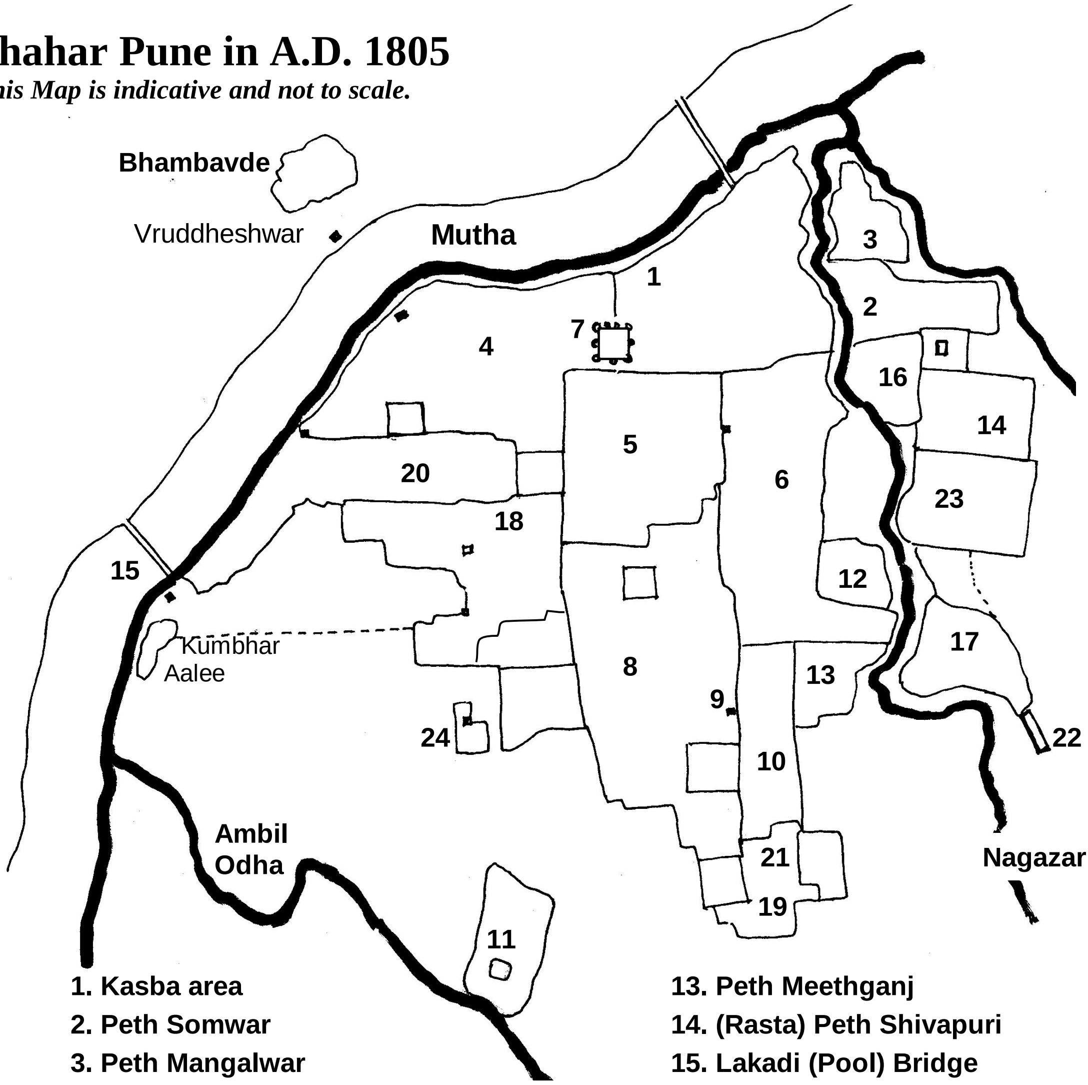
7
9
10
11
12
13
14
15
16
17
18
Nagazari

1. Kasba area
2. Peth Somwar
3. Peth Mangalwar
4. Peth Shaniwar
5. Peth Budhawar
6. Peth Raviwar
7. Shaniwarwada Fortification
8. Peth Shukrawar
9. Panchamukhi Maruti temple

10 Guruwar Peth
11. Parvati Lake & Sarasbag
12. Peth Ganesh
13. Peth Meethganj
14. Lakadi (Pool) Bridge
15. Nagesh Peth
16. Bhavani Peth
17. Sadashiv Peth
18. Musafarjang Peth

Shahar Pune in A.D. 1805

This Map is indicative and not to scale.


Bhambavde
Vruddheshwar
Mutha
1
2
3
4
7
16
14
5
6
20
23
18
12
15
17
Kumbhar
Aalee
8
13
9
24
22
10
Ambil
Odha
21
Nagazari
19
11

1. **Kasba area**
2. **Peth Somwar**
3. **Peth Mangalwar**
4. **Peth Shaniwar**
5. **Peth Budhawar**
6. **Peth Raviwar**
7. **Shaniwarwada**
8. **Peth Shukrawar**
9. **Panchamukhi Maruti temple**
10. **Guruwar Peth**
11. **Parvati Lake & Sarasbag**
12. **Peth Ganesh**
13. **Peth Meethganj**
14. **(Rasta) Peth Shivapuri**
15. **Lakadi (Pool) Bridge**
16. **Nagesh Peth**
17. **Bhavani Peth**
18. **Sadashiv Peth**
19. **Musafarjang Peth**
20. **Narayan Peth**
21. **Ghorpade Peth**
22. **Peth Navapura**
23. **(Nana) Peth Hanumant**
24. **Peth Narsipura**

These indicative maps and findings are based on especially the 'Koul' (an order) given for the establishments of new Peth. If such Koul are not available or not traced, the various contemporary documents have been noted to decide establishments of these different Peth of Pune Shahar.

1st phase - A. D. 1732 to A. D. 1745

1. Two references found, a noting and a letter, both dated A.D. 1726, which states that Chatrapati Shahu discontinued the possession of the former Mukasdar and offered Jahagir of Kasba Pune to Peshwa Bajirao (I) being hereditary allotment.
i. Original Marathi wording is
meele DeMejeve ceÙee Je DeueHeâ 1126 keâmeye heCe Meen cenejepeevee Fveece eoune [38]

ii. Original Marathi wording is
meele DeMejeve ceÙee Je DeueHeâ meeyeeve 10 (2nd **April A.D. 1726**) jepeßee yeepeejeJe yeuueeue Ùeemee keâmeye heCe Øeele cepekeâj ne ieeJe heMepeeÛÙee cekeâeMÙeeheemeve oj keâ¤ve neuee mJejepÙe Je ceeieueeF ÙekeâCe oleHeâe oKeeue Fveece elepeF JeMehejhejve Fveece on (ieeJe) 1 [39]

2. Peshwa Bajirao (I) conferred on, a ‘Koul’ (an order) on 9th July 1734 to Harshet and Somshet Veerkar for establishing a new Peth.
This order states the name of this Peth as ‘Peth Visapur’ Bazar Shukrawar of Kasba Pune (he"Ûe veeJe eJemeehej yeepeej Me›eâJeej keâee heCe) that means, a Ward named Visapur situated in Kasba Pune, where a weekly bazaar held on every Friday. It was a Bajarpeth established for the military camp of Peshwa army placed at Pune.
Original Marathi wording is
uemkeâjeÛee keâue Jeiej keâue Ùeleele lÙeeme yemeeJeÙeeme peeiee eveceepeeieÙeepeJeue peeiee eoune he"Ûe veeJe eJemeehej yeepeej Me›eâJeej keâee heCe ÙeLe JemeeJeuee lÙeeme heeÛemeeuee nmeeueeÛee Jeiej keâeue eoune Deme he$e njmeš Je meecemeš meš yeepeej mJeeje ÙeeÛe veeJe eoun Deme [40]

2nd phase - A. D. 1745 to A. D. 1761

1. Peshwa Nanasaheb established a new Peth and named it as ‘Peth Shukrawar on the place of old Peth ‘Visapur’. The ‘Koul’ for establishing this Peth was given much earlier, around A.D. 1734, by Peshwa Bajirao (I) but the Peth could not established neatly. Nanasaheb renewed this old ‘Koul’ on 22 December 1748.
Matter of this letter indicates that Harshet and Somshet, both have served well being the 'Shetya' of the military camp of Peshwa army placed at Pune for years together.
According to the order given by Peshwa Bajirao (I) these two persons have established a Bajarpeth in A.D. 1734 in a piece of land owned by Peshwa Bajirao (I) (called as 'Sheree') and then established a permanent Peth there, which was named as ‘Peth Shukrawar’.
These two have taken efforts to flourish and populate this Peth by inviting and establishing many shopkeepers like Vani, Udami and Bakal, in the mean time and are eligible to confer the re-appointment as the ‘Shetya’ of this Peth.
This order also contains a list of the perquisites allowed to be collected from the traders of this Peth by these persons being the Shetya of the Peth.
Original Marathi script is
njmeš Je meecemeš Jeejkeâj Ùeevee npej ÙeGve eJevelee keâuee keâe DeeheCe hejeleve meenyeeÛÙee mejkeâejele ue<keâjÛe MešheCeeÛee meJeeÛeekeâje Skeâeve‰heCe keâuee Deen Je he{ne keâjeJeÙeeme GceoJeej Deene lÙeeme jepeßee mJeeceeÛee

Meje keâmeyecepekeâje nelee lÙeehekeâe he[ele peceeve nelee leLeeue Jemeenle keâjeJeÙeeme keâueemeJeemee jeJe ÙeeCee Dee%ee keâuee lÙeeØeceeCe keâ° cenvele keâ¤ve JeeCee yekeâeue Jeiej Gocee JeJemeeF ceUJeve Jemeenle keâ¤ve Me›eâJeej he" veeJe "Jeue Deen leLeeue MeŠheCe veleve Jeleve keâjej keâ¤ve eoun heeenpe cnCeve lÙeepeJe¤ve ceveeme DeeCeve lecne yenle eoJeme mejkeâejele ue<keâjÛe MeŠheCeeÛee meJeeÛeekeâje Skeâeve‰heCe keâuee Deen Je he{ne keâjeJeÙeeme GceoJeej Deene Je he"Ûee keâmle cenvele keâ¤ve Jemeenle keâuee Deen n peeCeeve lecneJej keâheeU neJeeve lecneme he"cepekeâjeÛe MeŠheCe veleve Jeleve keâjej keâ¤ve eoun Deeme MeŠheCeeÛe nkekeâ yeelehemeeue (41)

3. A ‘Koul’ for the establishment of Peth named ‘Peth Guruwar’ on 7th January 1751, to Gangaran and Dayaram Khetri (Khatri ?) brothers. It states that both should invite new traders like Wani, Bakal and Udami for enhancing the trading activity and should also efforts for prospering this Peth.

Original Marathi wording is

ieieejece Je oÙeejece Jeuueo ceenveoeJe Ke$ee Ùeeme keâeue euenve eoune keâe leJee npej ÙeTve eJevelee keâuee keâe keâmeye heCe ÙeLe ie®Jeej he" YejeJeÙeeÛee Dee%ee peeuee lej JeeCee yekeâeue Jeiej Gocee JeJemeeF DeeCeve Jemeenle keâjeve meenyee keâheeU neTve he"cepekeâjeÛe MeŠheCe DeeheuÙeeme Jelevee keâ¤ve eoun heeenpe cnCeeve lÙeeJejeve he"cepekeâjeÛÙee DeeyeeoeveeJej vepej "Tve MeŠheCe Jelevee lecneme keâ¤ve eoue Deme leje JeeCee yekeâeue Jeiej Gocee JeJemeeF DeeCeve he"cepekeâjeÛee Deeyeeoevee keâjCe .. cnCeeve keâeue eoune Deme (42)

3rd phase - A. D. 1761 to A. D. 1795

1. No Koul are available for the establishments of Ganesh Peth and Ganj Peth pertaining to the rule of Peshwa Balaji Bajirao, but an order given to the officers of different Peth of Pune on 21st June 1768 clearly mentioned that all these Peth existed at that time. It is an order given to the Kamavisdar of these Peth that they should do their usual duties and also help Janardan Hari appointed as a Kotwal of Pune Shahar to perform his duties without any objection.

Original Marathi wording is as follows

Menj heCe ÙeLeeue he"e hejmeOoe keâeleJeeueeÛee Deceue jepeßee peveeove nje Ùeepekeâ[Deen lÙeeme lecnekeâ[he"e Deenle..

1 eMeJejece jleveeLe (KeepeieeJeeue) Ùeepekeâ[he"e

1 ieCeMe he" 1 iepe he" 1 he" cemeeHeâjpeie (43)

It reflects that these Peth were definitely established before A. D. 1768. Only the confusion remains that whether Peshwa Madhavrao established both of them or Peshwa Balaji Bajirao established both.

2. An order for establishing this Peth or a ‘Koul’ is not yet available but, there is a valid order or ‘Sanad’ given by Peshwa Madhavrao to Kacho Raghunath regarding the collection of the revenue from some Peth, on 7th May 1766 It states that, a ‘Koul’ to establish this Peth was already issued and the revenues should be collected according to the regulations.

Original Marathi words are

meele emeleve ceÙee Je DeueHeâ epeukeâeo 17 (7th May 1766)

keâÛee jleveeLe ÙeeÛe veeJe meveo keâe, heCe oeKeuee keâmeyee ÙeLeeue ceeceuele heMepeeÛe keâceeJeemeoejekeâ[ve oj keâ¤ve lecneme keâceeJeeme meeieeve lecnekeâ[ceòeâe keâjej meeue eyeleheMeeue

vÙeeneue he"Ûee keâeue hejuee meyeye nemeeue leTve keâceeeJemeeve Deekeâej neFue lee meeue ojmeeue mejkeâejÛe enMeeyee ceeòeâÙeeKejepe pecee keâjele peeCe ÙeCeØeceeCe. keâuece 1 (44)

3. A Karkoon named Mahadaji Vishwanath serving in the Khasgi department requested Peshwa for establishing a new Peth on the vacant place towards east of Nagazari stream and near a temple of Bhavani and assured that he would bring Wani, Udami, and also residents in this new settlement. Peshwa Madhavrao appointed him as a Kamavisdar of this Peth and offered a concession of seven tears in the tax collections by allotting a Sanad 0n 12th April 1768.

A Sanad was given to the Shetya, Mahajan, Wani, Udami, and residents of this Peth that also confirmed the same system of exemption given for 7 years. An assurance was also given to them that there would not be any harassment from the side of government

Original Marathi wording is

ceneoepee eJeÕeveLe eueceÙe keâejkeâve evemeyele Keemeiee ÙeeÛe veeJe meveo keâe lecne npej heCÙeeÛe cekekeâecee ÙeTve eJevelee keâuee keâe keâmeye heCe ÙeLe veeiePejeÛÙee Dee{Ÿeeheemeve heJeme YeJeeveevepeekeâ peeiee Deen leLe veJe he"Ûee JemeenleeÛee meele meeuee keâeue eouçeeme JeeCee Gocee Je jÙele DeeCeve Jemeenle keâ¤ cnCeeve lÙeepeJe¤ve veJee Jemlee neTve he" leÙeej neFue n peeCeve lecneme keâceeJeeme meeieeve JeeCee Je Gocee Je jÙele Ùeeme keâeue meele meeueeÛee Deeueeenoe oTve he" YejeJeÙeeÛee Dee%ee lecneme keâuee Deme leje he" YeJeeveeheje ÙeLe JeeCee Gocee JÙeeheeje Jeiej keâue DeeCeve he" Ye¤ve Deeyeeoe Ûeeieuee keâjCe meele meeuee keâeue YejuÙeeJej mejkeâejÛee heóe peeJeveceeeheâkeâ eMejmleØeceeCe mejkeâejele ole peeCe

meveo 1 Mešs Je cenepeve Je JeeCee Gocee Je jÙele he" cepekeâj ÙeeÛe veeJe keâeue keâe he"le ÙeTve lej yeeOeeve Jemeenle keâ¤ve Deeyeeoe keâjCe meele meeuee keâeue YejuÙeeJej mejkeâejÛee heóe peeJeveceeeheâkeâ mejkeâejele leleuee peeFue peepelee keâeCeeJeMee Ghemeie ueeieCeej veene meKe¤he ÙeTve Goece JeJemeeJe keâ¤ve jenCe DeeYeÙe Deme cnCeeve keâeue (45)

4. In the list of Peth that were existed in Pune, made on 21st June A.D. 1768, states the name of this Peth as Peth ‘Musafarjang. (he" cemeeeHeâjpeie) *(46)*

It was also refereed in the historical documents as 'Peth Muzaffarkhan'.

In the list of Peth that were existed in Pune, made on 21st June A.D. 1766, states the name of this Peth as Peth of Mzaffarkhan.. (he" cepeHeâjKeeveeÛee) (47)

5. This letter dated 19th August A.D. 1769 states that Peshwa ordered to Appaji Mundhe for making a new establishment of a Peth named as Peth Sadashiv at Shahar Pune, where he should make new settlement and also should establish a Bajar there. For this a Koul has been given to all the traders and Udami, for a period from A.D. 1769 to A.D. 1775. During these years, no taxes would be collected from the traders as well as from the residents. After Seven years these would be charged according to the rules.

Original Marathi wording is

meoeeMeJe he" Menj heCe ÙeLe veJee Jemeenle yeepeej YejeJeÙeeÛee meve elemee emeleveeheemeve meve Keceme meyeve heeJelee meele meeuee keâeue oTve jepeßee Deeheepee ce{ Ùeeme Dee%ee keâuee Deme. leje lecne he" cepekeâje ÙeTve Jemeenle keâ¤ve Goece JeJemeeÙe keâjele peeCe. keâeue Yej leeheÙele mejkeâejÛee Deepeej ueeieCeej veene keâeue YejuÙeeJeje eMejmleØeceeCe neMeeue leleuee peeFue, leje yeJemeJemee ÙeTve Goece JeyemeeÙe keâjCe DeYeÙe Deme (48)

6. A Sanad was issued to Balaji Krishna on 27th September 1773 says that, he was looking after the Peth Sadashiv but due to the substantial increase in the

settlement and population of Peth Narayan, he should hand over its administration to Bacho Vishwanath.

Original Marathi wording is

Deeyee meyeve ceÙee Je DeueHeâ jpeye 6 (27th September A. D. 1773)

He" meoeeMeJe keâmeye heCe lecnekeâ[nelee lÙeeme veejeÙeCe he"le Jemleeme oešs peneuee meyeye he" yeÛee eJeÕeveeLe Ùeepekeâ[oeJeuee Deme leje ceMeejeveueÛe nJeeuee keâjCe cnCeeve yeeUepee keâ<Ce Ùeemee meveo (49)

7. In British rules, Sardar Venkatraoraje Ghorpade submitted his statement (Kaifiyat), which explained the details of the exact period of the settlement of the Peth. It is stated that this Peth was established by Sardar Malojiraje Ghorpade in A.D. 1781 and was authorized in A.D 1783 by Peshwa. It seems that the Peth Chawadi was then established when the settlement reaches to that limit to be called as a separate Peth. The 'Zenda' or the Government flag was put on the building of such Peth Chawadi. It is mentioned in the Kaifiyat that such 'Zenda' was allotted in A.D. 1783.

Original Marathi script of the Kaifiyat is

JekeâšjeJe jepe leejhe[Ùeeoe keâeHeâÙele

DeeceÛe heCepe keâueemeJeemee ceeueepeejeJe leejhe[Ùeeme heMeJe mejkeâejkeâ[ve HeâepeÛe ieešeme Menj heCe ÙeLe peeiee eoune lÙeeJej Deecne he" Jemeenle meve 1191 Ûe meeuee keâuee he{ meve 1193 Ûe meeuee Deecneme mejkeâejeleve Pe[e eoune (50)

8. A Sanad given to Bapuji Anandrao Kamavisdar of Kasba Pune states that on the request of Anandrao Bhikaji Raste for the allotment of a land for establishing a new Peth, some vacant pieces of lands are allotted as follows

7 ½	Bighe and 1 Pand from the land belongs to Moro Ballal Joshi
2 ½	Bighe from the land belongs to Kabir Fakir
10 ¾	Bighe from the land belongs to Trimbak Mahipatrao Chitnis
4	Bighe from the land belongs to Satwaji Parakhi

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24 ¾ 1 Total 24 ¾ Bighe and 1 Pand land has been allotted that should be handover to Anandrao Bhikaji Raste

Original Marathi wording is

yeehepee DeeveojeJe keâceeJeemeoej keâmeye heCe ÙeeÛe veeJe meveo keâe jepeßee DeeveojeJe eYekeâepee jemle ÙeeCee veJee he" JemeJeeJeÙeekeâjlee peeiee oeJeuee heeenpe ÿeCeve eJeveele keâuee lÙeepeJe¤ve ceMeeeveun Ùeeme he" JemeJeeJeÙeeme peceeve eyele

ceeje yeuueeU peeMee Ùeepekeâ[one eyele peceeve Ûeeuele nelee le nuuee ceepeCeeceU Yejuee le keâyeej heâkeâej Ùeepekeâ[peceeve Deen lÙeehekeâe

e$eyekeâ ceenheleje Je eÛešCeeme Ùeepekeâ[meeUe eyele peceeve Ûeeuele nelee le neuuee ceepeCeeceU Yejuee le mešJeepee heejKee ÙeeÛe LeUhekeâe

424~~~1 SkeâCe heeJeCe heÛeJeeme eyele Skeâ hee[peceeve veceve oeJeuee Deme leje meojnØeceeCe peeiee ceMeejeveunÛe nJeeuee keâjCe ÿeCeve meveo 1 (51)

9. On 23rd January 1786, Peshwa Sawai Madhavrao issued a 'Koul' to the son of Ghasiram Kotwal, Jeevanram, for the establishment of another Peth beyond Nagzari.

A vacant place measring 60 x 60 Haat of the goverment garden was allotted to the east of Bhavani Peth to Jeevanram Ghashiram to establish a small commercial Peth there by the name of ‘Peth Navapra’.

Original Marathi wording is

peeJevejece leeMeejece ÙeeÛe veeJe meveo keâe Menj heCe ÙeLe YeJeevee he"Ûe heJeme veJeeheje yemeJeeJeÙeeÛee Dee%ee peeuÙeeme Jemeenle keâjeve ÿeCeeve leÿee eJevelee keâuee lÙeepeJe¤ve meojn peeiÙeeJej he" JemeJeeJeÙeeÛee Dee%ee leÿeeme keâuee Deme

SkeâCe heeÛe keâuece keâjej keâ¤ve n meveo meeoj keâuee Deme leje meojn eueenuÙeeØeceeCe JeleCekeâ keâjCe DeeeCe he"Ûee Jemeenle keâjCe cnCeeve meveo 1

ÙeeJeMee meveo, Je keâeue eceUeve 2

1 yeehepee DeeveojeJe keâceeJeemeoej keâmeye heCe Ùeeme keâe jmlÙeeÛe Gòejme mejkeâejÛee Pee[Deenle lÙeeÛe ueiele yeeie Je ceU Demeleeue lÙeehekeâe okeâeveehejlee peeiee mee" nele ueeyeeÛee pee okeâeve neleeue lÙeeme oeJeuee (52)

10. A Koul was given on 6th March 1790 to Firangoji Khade Nisbat (In the service of) Balaji Janardan (Nana) Phadnis for the establishment of a new Peth. The reason for this establishment was genuine. There were many traders who did not have their permanent residences and shops in Pune. All the time they used to erect temporary places for the trades.

Firangoji urged that if Peshwa would allot a land to the east of Ganesh Peth, then he would establish a new Peth there by which these traders would be permanently settled and the Peth would also be flourished. On this request Peshwa (Sawai Madhavrao) allotted a piece of land, which was to the east of Ganesh Peth, to the north of Bhavani Peth and to the south of the Raste’s Peth up to a water stream. It was measured 450 ‘Gaj’ (324 meters) on north south and 600 ‘Gaj’ (about 432 meters) on east west.

A concession in all taxes and levies was offered for a period of seven years to this Peth.

A Sanad was also issued to Bapuji Anandrao Kamavisdar of Kasba Pune that he should hand over this place to Firangoji Khade.

Original Marathi words are

eHeâjieepee Kee[evemeyele jepeßee yeeUepee peveeove heâ[Ceeme ÙeeCe npej ÙeTve Depe keâuee keâe Menj heCe ÙeLe yeepeej cepekeâjÛe JeeCee Gocee yeheeje Jeiej Deenle lÙeehekeâe keâene GoceeÙeeÛee lej heeCÙeele Deenle keâeneÛee veenele ojmeeue ojSkeâ peeiee Úhej leeueve jenleele vencee lejeÛee meeÙe veene Ùeepekeâejlee meenyee keâheeU neTve ieCeMe he"Ûe heJeme veJee he" JemeJeeJeÙeeme peeiee veceve oTve meele meeuee ceeheâeÛee keâeue eouÇeeme Jemeenle keâjele ÿeCeve lÙeepeJe¤ve veJee he" neTve ceeneceje nele n peeCeve he"me peeiee ieCeMe he"Ûe heJeme YeJeevee he"Ûe Gòejme jemle ÙeeÛe he"Ûe oe#eCeme Jee{e Deen leLeheÙele ®oe iepe 450 ÛeejMe heVeeme Je ueeyee heJe hee§ece veeiePejeheemeve iepe 600 meneMe Keuee Deen lee he" JemeJeeJeÙeeme veceve oTve Fmlekeâyeeue meve elemeve meeuecepekeâj leeieeFle meve meele elemeve meele meeuee ceeheâeÛee keâeue meeoj keâ¤ve he" JemeJeeJeÛee Dee%ee keâuee Deme leje leÿee keâeCn iee°eÛee DeoMee Je Oeejlee he"Ûee Jemeenle keâjCe. meele meeuee keâeue YejuÙeeJej mejkeâej cenmeue eMejmleØeceeCe ole peeCe he" cepekeâjÛe MešŸeheCe eheâjieepee cepekeâj Ùeeme keâjej keâ¤ve eoun Deme. keâeue YejuÙeeJej MešheCeeÛee nkeâoj keâjej keâ¤ve eoune peeFue ÿeCeeve JeeCee Gocee yeheeje Jeiej ÙeeÛe veeJe keâeue 1

meojeue DevJeÙe yeehepee DeeveojeJe keâceeJeemeoej keâmeye heCe ÙeeÛe veeJe meveo keâe meojnØeceeCe peeiee veceve oCe ÿeCeeve meveo 1 (53)

11. A letter is found dating A.D. 1805 stated that a land situated in Peth Narsipura, near 'Bhama Vihir' (Well), measuring 2 Bigha owned by Balaji Janardan (Nana Phadnis) was attached by Peshwa Bajirao (II) was given to Sadashiv Chintaman for making a garden.
Original Marathi wording is
Keceme ceÙeeleve ceÙee Je DeueHeâ jeyeueeJeue 4
he" vejmeeheje Menj heCe ÙeLe yeeUepee peveeove Ùeepekeâ[eue peeiee Yeecee eJenejeÛe veepekeâ eyele 2 oeve Deen le meeuecepekeâjeheemeeve meoeeMeJe eÛeleeceCe Ùeeme yeeie keâjeJeÙeeme yeoue ceMeeenje oeJeuee Deme leje meojnØeceeCe oeve eyele peeiee nJeeuee keâjCe cnCeeve Ke[jeJe veeUkeâ" ÙeeÛe veeJe Ú 5 meHeâj (54)
It is difficult to decide the exact year of this establishment because no direct evidence or a Koul is available, but possibily, it might be established around A.D. 1794 and onwards.

Peshwa Bajirao (I) changed the old names of the existing Peth to new names like, Murtajabad to Shaniwar Peth, Malakapur to Raviwar Peth, Shahpura to Somwar Peth, Shasta (Asta) Pura to Mangalwar Peth, and Muhiyabad to Budhawar Peth.
A reference is found, pertaining to A.D. 1732, which states both the names of these old Peth existed in Pune. This list also confirms that there were only five Peth around main 'Kasba' of Pune.
Shree
Yadi Shaka 1674 (A.D. 1732)
Shaniwar Peth alias Murtajabad
Peth Somwar alias Shahpura
Peth Budhawar alias Mohiyabad
Raviwar Peth alias Malakapur
Mangalwar alias Astalpur (Shastapura?)
Original Marathi matter is
ßee
Ùeeoe Mekeâ 1674
MeeveJeej GHeâ celepeeyeeo
meeceJeej GHeâ Meneheje
yeOeJeej GHeâ ceeneÙeeyeeo (56)
jeJeJeej GHeâ ceuekeâehej
ceieUJeej GHeâ Deemleeheje

It has been observed those in initial phases, up to A. D. 1760, development of Kasba Pune was made in between the two water streams namely Ambil Odha and Nagazari. It was in the form of the extensions to existing old Peth like Raviwar and Budhawar and towards southern direction.

It is also observed that it was mainly around two main roads leading towards south. One was started from former Kedar Ves of Kasba Pune and finally reached to Ganj Peth and was covering mostly area of Raviwar Peth.

Other was starting from Shaniwarwada and covering the areas of Budhawar Peth, Shukrawar Peth, Guruwar Peth, and reaching to Ghorpade Peth.

Except few additions in the former areas of Peth Shaniwar beyond the Ambil Odha and few developments in the former areas of Peth Somwar and Mangalwar, no major developments were done beyond the Ambil Odha and Nagazari. But two major attempts, firstly to divert the existing flow of Ambil Odha and secondly to built a bridge on Mutha river were proved very generous in the further developments of the city.

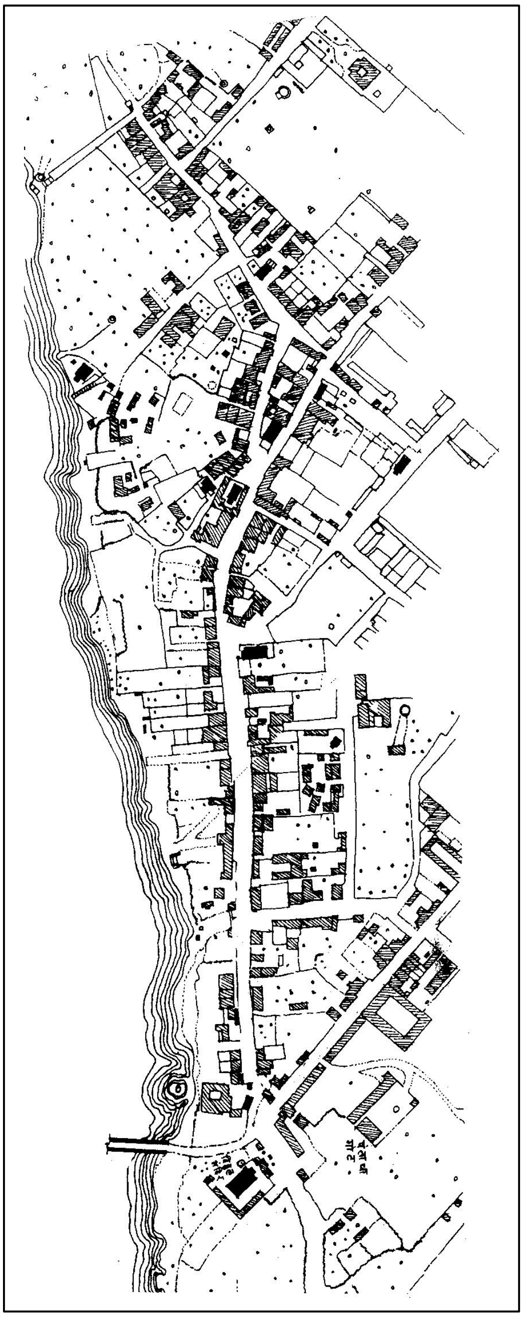
During the initial years of third phase, an attempt of decentralization was successfully executed when Peshwa Madhavrao established three Peth at distant locations much away from the city. He was the first administrator to think about the expansions of the city beyond Nagazari stream. He established Peth Nagesh and Peth Bhavani at two distant corners in that large open area and also established Peth Sadashiv at the extreme southwestern end of Pune much away from the city.

The origins of the expanse of Pune city towards Parvati, Erandawana, Kothrud and Bhambavade (Shivajinagar) are hidden in the decision of building Lakadi Bridge, taken by Peshwa Nanasaheb but the decision of establishing Sadashiv Peth at the southwest side, away from main city, ultimately laid a way for the settlement of Narayan Peth in future. By which, a perfect communication was established between city and Lakadi Bridge and also the remote villages like Erandawana and Kothrud were joined by this route.

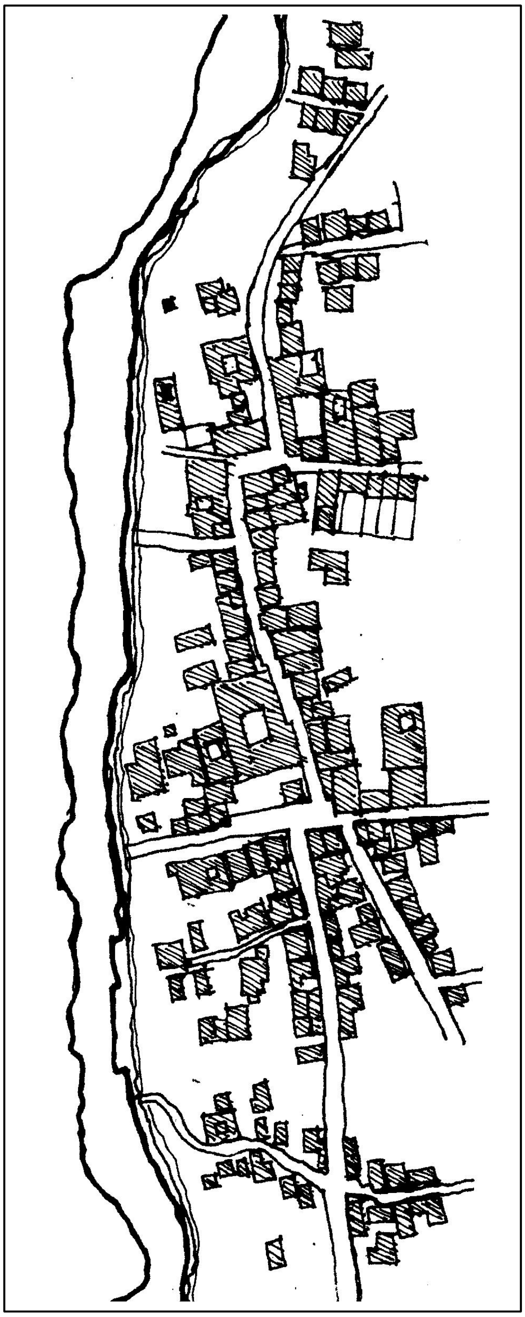
Another decision taken by Peshwa Madhavrao of establishing Nagesh Peth and Bhavani Peth beyond Nagazari stream, which Peshwa Nanasaheb never thought of, was a perfect planning strategy.

It proved its importance in future when a large trade center was established in the form of six commercial Peth like Budhawar, Raviwar, Ganesh, Ganj, Bhavani and Nana (Hanumant) Peth. Similarly, the establishment of Peth Sadashiv, in future, led a way to formulate a large residential cluster in the form of Peth Sadashiv, Peth Shukrawar, Peth Narayan, and Peth Nrusinhapura.

Common planning pattern is also observed in both the cities, Pune and Wai, especially in the establishments of the Peth on the riverbanks. Such similarities are particularly observed in the planning of Shaniwar and Narayan Peth of Pune and also in the planning of areas under Brahminshahi, Ganapati Aalee, and Madhali Aalee of Wai.



Map showing riverbank of Narayan Peth, Pune



Map showing riverbank of Kasba Wai

Interestingly, the same pattern was also practiced in the planning any village situated on the riverbank.

It is observed that generally a road is laid parallel to the water flow and the settlements are established in between this road and the river or stream.

Naturally this road was planned in curved fashion and not in the straight line. The reason behind planning such road was related with the natural contours and flood line. The cross lanes leading to river were necessarily planned in straight lines and connecting this road in almost right angles.

All these tasks should be treated as systematic efforts of town planning that is firstly preparing a master plan considering the probable scope of developments in future and secondly, carefully execute it during the further developments.

Importance of temples for tracing the former village boundaries

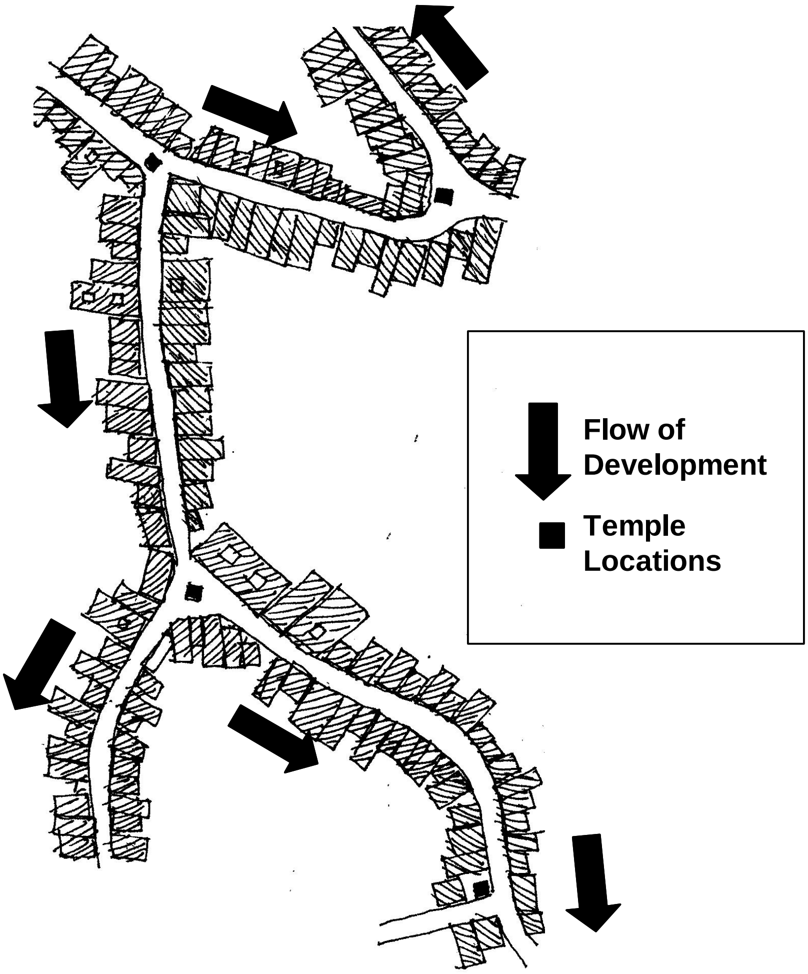
It has been observed that temples of Ganapati, Mhasoba and Maruti, are such signs by which, the development of a village and the direction of its growth can be decided

Hindu Deity 'Gajanan' or 'Ganapati' (iepeeveve, ieCehelee) is treated most auspicious and prayed and worshiped at the commencement of any good occasion. Naturally its temple was normally built at the entrance of a village. Main reason behind this tradition was the people approaching to a village should prey him first and then should proceed further. Today also, such temples can be observed at the entrances of a village or a city.

Hindu Deity 'Mhasoba' (cnmeeyee) is called as a ‘Guard’ of the main entrance, which is called as 'Dwar-Rakshak' (Éej j#ekeâ) and its shrine is usually built either at a ‘Ves’ or 'City gate' or at the entrance Darwaja of any prominent mansion. It also appears at the entrance of a lane.

Hindu Deity 'Maruti' or 'Hanuman' or 'Hanumant' (cee®lee, nveceeve, nvecele) is also called as a 'Guard of a village (or 'Gram Rakshak «eece j#ekeâ in Marathi') and specifically his temple was built at the end of a village or on the boundary line (called 'Sheev' MeeJe in Marathi).

It is a tradition of Hindu mythology that any idol of god is placed normally facing towards eastern direction. Sometimes it also faces to northern direction but never towards southern side. Only the idol of 'Dattatrey' is found facing towards northern direction instead of eastern. But at many places it is observed that the Maruti idol was placed facing the southern direction. They were called as 'Dakshinmukhi'. (oe#eCeceKee cee®Iee). Southern direction has been treated very bad and unhealthy in Hindu mythology and being a deity who is capable of destroying the bad effects that might be occurring from the southern side, Maruti idol was facing towards this direction. But it was not a mandatory practice. There are so many temples in which Maruti idol has been placed facing towards eastern or northern directions.



In Pune city, many such temples are observed that are helpful to trace the old boundaries of different Peth. Many of these listed temples are found helpful in indicating the contemporary boundaries of different Peth. But it dose not mean that all of them were definitely serving this purpose.

A list of donations given to various temples of Pune, made on 13th March 1811, stated almost all the small and large temples. It indicates that in early 19th century, about 86 Maruti temples, 50 Ganapati temples, and 20 Mhasoba temples were existed in Pune Shahar. (56)

Few locations in Pune city, of such temples, are stated below as representative examples.

1. During 17th century, Kasba Ganapati temple was indicating the entrance from the southeastern boundary of Kasba Pune.
2. In A. D. 1761, Peshwa Balaji Bajirao built a new wooden bride called as 'Lakadi Pool' on Mutha river and offered a new entry to Kasba Pune from extreme southwest direction. A small temple of Ganapati called as 'Mati Ganapati' was built to indicate the southwest entrance of Pune. In future, Peth Narayan was established in between this temple and Lakadi Pool.
3. A small temple of Maruti or Hanumant, called as 'Gavkos Maruti' was built at the city wall to indicate the eastern boundary of Kasba Pune
4. A small temple of Maruti, called as 'Pasodya Maruti' was built to indicate the extreme southern end of Raviwar Peth and also extreme eastern end of Budhawar Peth.
5. When Budhawar Peth was further extended towards southern direction, a Maruti temple called as 'Bhangya Maruti' was built at its extreme southern end of the Peth. Similarly, when Budhawar Peth was further extended towards western direction, a Maruti temple called as Gavatya Maruti was built at its extreme western end.
6. Eventually, Raviwar Peth was extended further towards south from Pasodya Maruti temple for establishment of Shroff and goldsmiths market called as 'Saraf Katta', another Maruti temple called as 'Sonya Maruti' was built to indicate the new southern boundary of the Peth.
7. A small temple of Maruti called as 'Veer Maruti' was built on the extreme western border of Peth Shaniwar. Eventually, Shaniwar Peth was extended further and another Maruti temple called as 'Mehendale Maruti' was built to indicate the new boundary of the Peth.
8. A small temple of Maruti called as 'Panchamukhi Hanumant' was built on the extreme southern border of Peth Shukrawar.
9. A small temple of Maruti called as 'Dulya' was built on the extreme eastern border of Peth Ganesh. When this Peth was extended further another Maruti temple was built near a papal tree.
10. Many Mhasoba cells were also built in Pune city, but those were generally indicating a particular lane or 'Aalee' and were specifically built at the entrance of such lanes.

Reformations in town planning Made during later half of 18th century

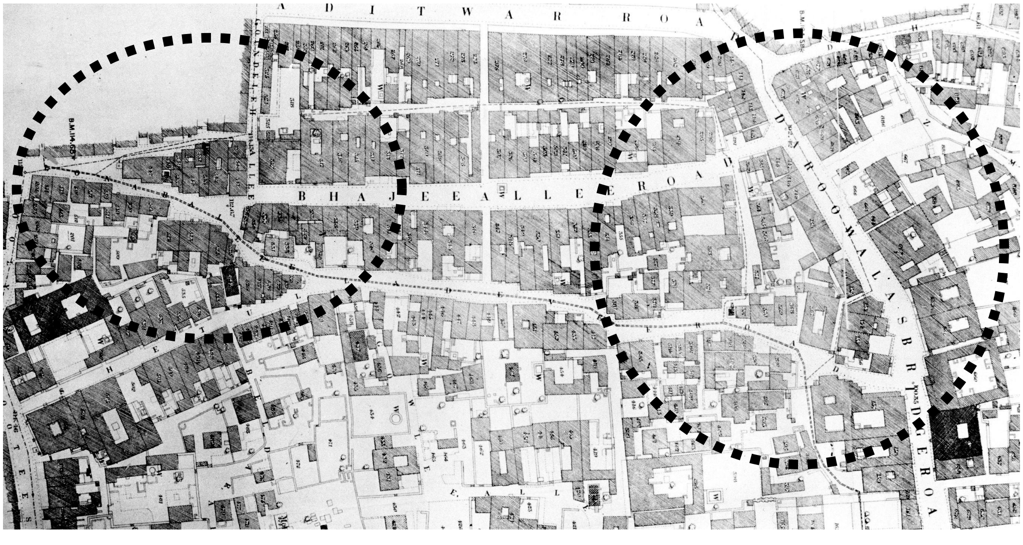
It is observed that the reformations in town planning pattern was not generally took place in entire Maratha province and also not adopted in each and every village and town. Such attempts were mostly done in especially city like Pune. But it has been also observed that these reformation concepts were copied in the developments of many other villages and towns.

While studying the developments of the Kasba Wai and Shahar Pune, it is observed that during this period, Maratha town planners gradually made positive changes in the former planning system.

Initially, during middle of the 18th century, the planners adopted a concept of straight lined roads instead of former curvilinear and zigzag roads and the intermediate sub lanes, may not be intercepting at regular intervals, were also planned fairly straight and crossing at right angles.

Map of Peth Raviwar and extention to Peth Shukrawar of Pune

Photograph of survey map of Pune prepared in A. D. 1872

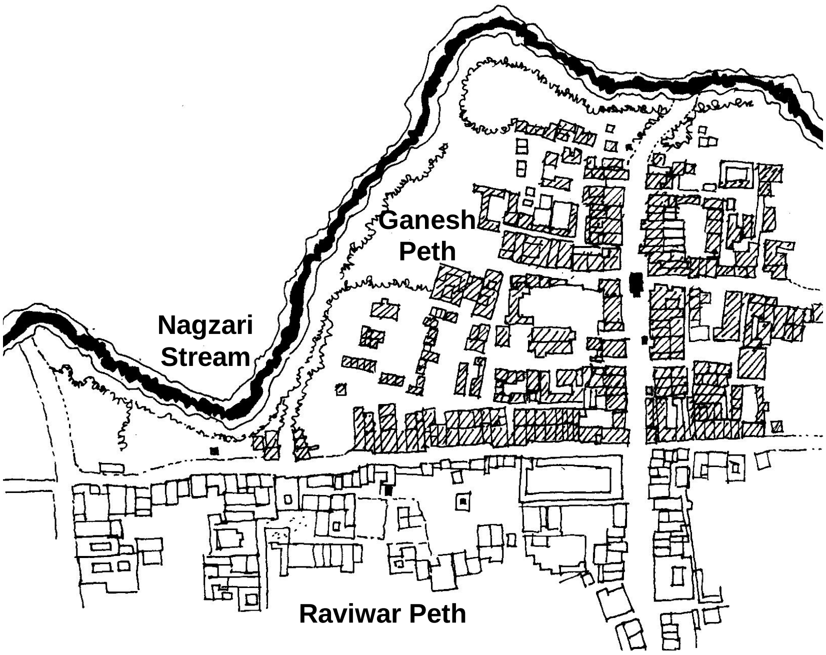


Accordingly, the alignments of the main road of the Peth established were normally kept fairly straight. But for making the new extensions particularly the junctions of two main roads were connected usually in diagonal alignment and not in right angles.

A fact should be noted that even during middle of 18th century, particularly in Pune, the main intensions behind establishing the new Peth were mostly for enhancing commercial and mercantile activities. Hence, adoption of the concept of planning its main road fairly straight was obvious.

A main or principal road of any Peth is referred in contemporary documents as 'Pethecha Rasta' (he"Ûee jmlee).

It can be observed that adoption of this concept was started from the establishment of Peth Guruwar at Pune and it was successfully executed while establishing Ganesh Peth. Of course, Ganesh Peth was a small Peth but its planning reflects this concept.

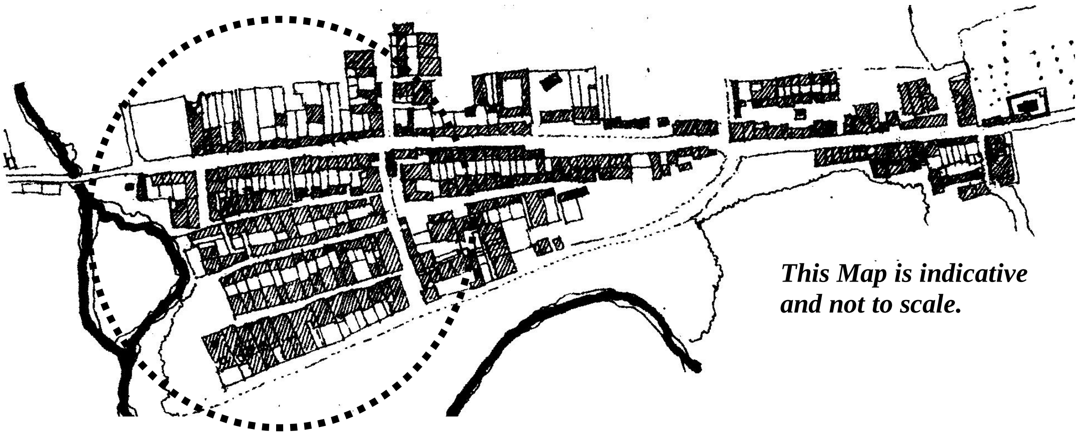


But this concept was not only used in the planning of a commercial or mercantile Peth. It is observed that it was also adopted in the planning of residential clusters (Called as 'Pura' or Puri' in Marathi).

Such concept can be observed in the planning of new residential colonies established in Kasba Wai during middle of 18th century. The planning of 'Madhali Aalee' and Peth Dharmapuri Particularly reflects this conceptual change.

Both were residential colonies established during middle of 18th century but after A. D. 1760.

But a little change in this concept has been observed in the planning of the Peth established around or after A. D. 1760. The planners stopped using usual concept of tree branch pattern and to some extend adopted a pattern in which, the junctions were planned at right angles. Not only the principal road but also allied roads leading in the same direction were also planned straight and fairly parallel to the principal road. Even the lanes intercepting at intervals to these main roads were also planned crossing in right angles. Peth Bhavani of Pune was established in A. D. 1768. Its planning pattern indicated such changes.



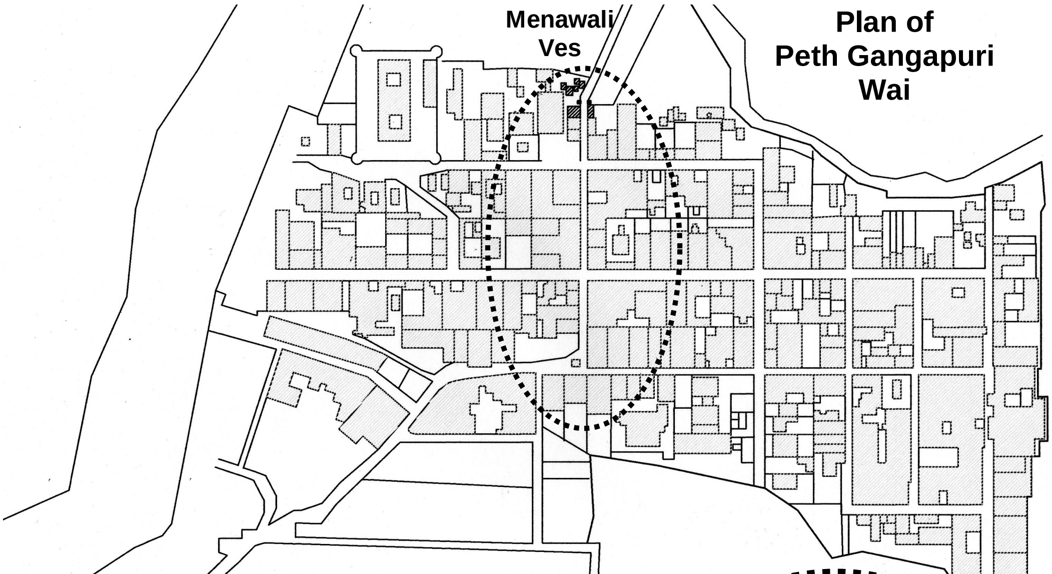
Along with such changes, in a way, the Maratha planners were gradually started adopting a grid pattern.

But a new change has been observed in the planning pattern of a 'Peth' in both the cities during late 18th century.

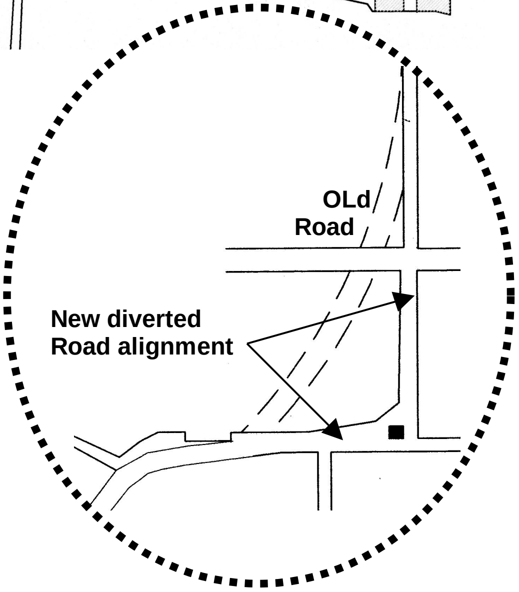
This concept was based on rectangular grid pattern perfectly implemented with fairly wide straight roads and cross lanes in between at specific intervals intercepting to main roads at right angles.

Particularly, the planning and arrangement of Peth Shivapuri (Rasta Peth), and Peth Hanumant (Nana Peth) of Pune and pattern of Peth Gangapuri of Wai, were exactly similar but totally different from the rudimental pattern of the other existing Peth. It should be noted that all these three Peth were established in the late 18th century, rather after A. D. 1785.

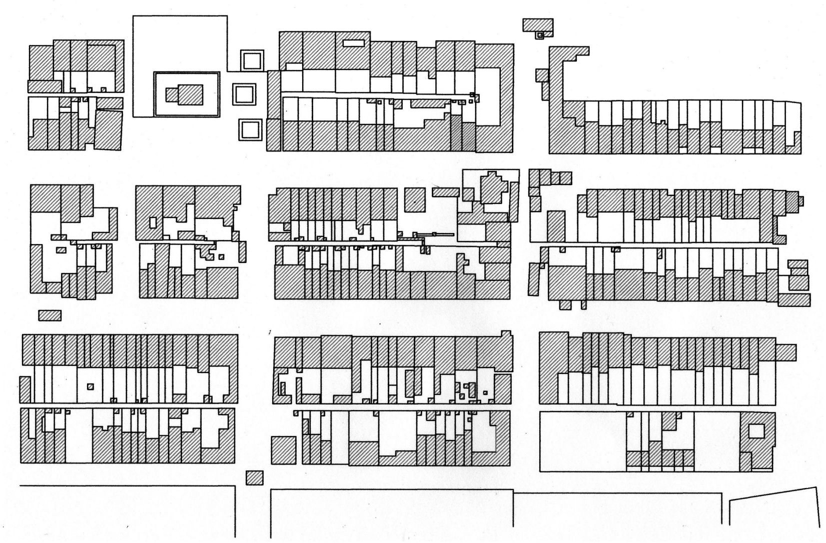
It is also observed that the conceptual planning of total area allotted for that particular Peth was initially decided and then executed accordingly on site. By this method, the entire establishment of that Peth would be possible to make in a disciplinary manner.



It can be observed that for its implementation, planners had to make little adjustments.
There was an existing road leading to Menawali village through a Ves. During planning Gangapuri, it could not fit in the grid alignment. It was diverted and connected to the new road leading to Menavali.



Similar planning pattern was newly introduced to town planning of Pune while establishing a new Peth named as Peth Shivapuri (Rasta Peth). It was also based on the concept on perfect grid planning.



Though Sardar Raste established both the Peth, Peth Shivapuri might be established earlier and after getting satisfactory results, Peth Gangapuri had been established.

Possibly, a large open space was allotted for this Peth without any restrictions of the boundaries of the existing settlements. Hence, there was full scope for the planners to execute their ideas. Whereas river Krishna, an Odha, and also existing settlement of Madhali Aalee almost restricted the boundaries of space available for Peth Gangapuri. As a result, it looks like the grid planning of this Peth was forcibly fitted in this available space.

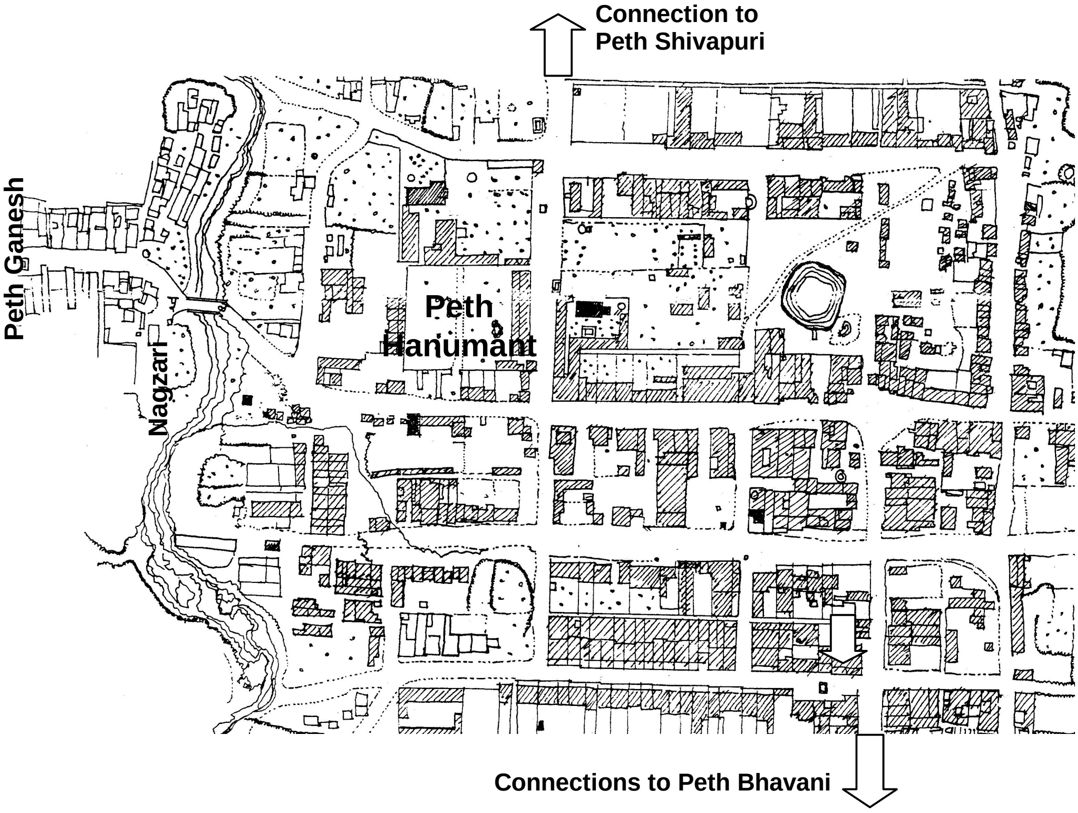
But it is a guess because no documentary evidences are available to state the exact year of the establishment of Peth Gangapuri.

Generally, planning of Peth Shivapuri of Pune looks little better than that of Peth Gangapuri of Wai.

A concept of providing a small service lane in between two adjacent plots at the backside that would abut to the backside of each plot, was an additional feature found in the planning of Peth Shivapuri.

Width of this lane was always kept narrow, not more than 1.5 meters, and was used by the sweepers. Generally the W.C. of all the houses was built abutting this lane. Since there was no city sewerage pipeline arrangement these sweepers daily used to clean these W. C.s. Similar planning was also made while extending Peth Shukrawar. But it did not appeared in other Peth like Sadashiv or Narayan. It is also possible that this might be later dated addition made during British rules.

Very similar planning pattern was adopted while establishing a new Peth named as Peth Hanumant (Nana Peth).



It should be understood that Peth Bhavani was established in A. D. 1768 and Peth Shivapuri was established in A. D. 1785. About six years later, Peth Hanumant was established in between the open area of these two Peth. But planning of Peth Hanumant was so perfectly made that no need felt to make any adjustment for its connectivity to both these existing Peth.

Peth Shivapuri was already connected to Pune through a bridge built in past over Nagazari stream because it was abutting to the existing Peth Somwar.

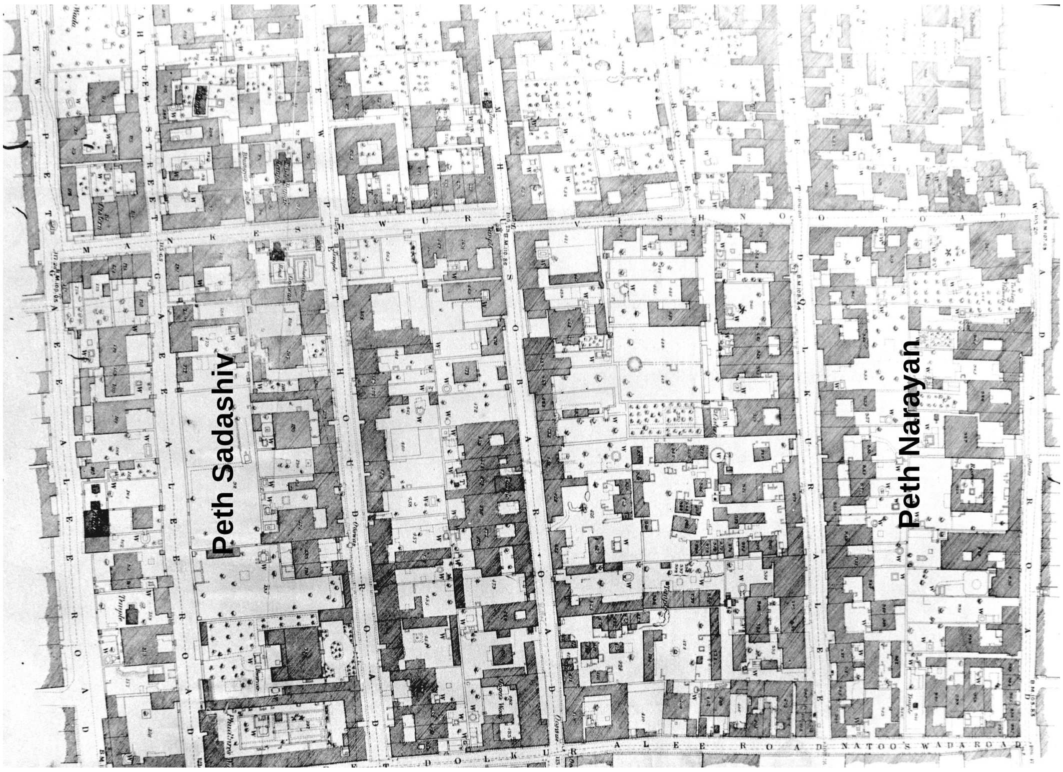
Peth Bhavani was connected to existing Peth Ganj and Guruwar by building another bridge over Nagazari.

Finally Peth Hanumant was also connected to Peth Ganesh and Peth Raviwar by building another bridge. This total area formed a new commercial and mercantile cluster during early 19th century

After establishment of Peth Gangapuri, development of Kasba Wai was virtually stopped. Rather it was the last developed portion of the town.

Therefore, Maratha town planners did not use again this concept in Wai town but it was successfully used in Pune city.

It has been also observed that the similar planning pattern was adopted while establishing new extensions to Peth Sadashiv, Peth Shaniwar, Peth Shukrawar, and also Peth Narayan.



Photograph of the original survey map of Pune made in A. D. 1872

Adopting perfect rectangular grid pattern in the planning of a Peth was final reformation made in Maratha town planning system.

It seems that, it was the last achievement made in Maratha town planning system. But it is also observed that except in one or two towns, this change was not adopted in the town planning developments of entire province.

The reason behind might be the deep impact of suddenly and unexpectedly created uncertainty in the political situation.

Everything was going well but during A. D. 1796, young Peshwa Sawai Madhavrao died in an accident.

A great diplomat Nana Phadnis died in A. D. 1800.

Since A. D. 1803, successor Maratha rulers, especially Peshwa Bajirao (II), started loosing the hold and power on the Empire. But unfortunately, around A. D. 1818, British defeated Peshwa and also ended the centralized power of Maratha Empire. Ultimately, during early 19th century, by ending the powers of Maratha Chatrapati of Satara and Kolhapur, British started ruling entire Maratha territory by finally ending Maratha Empire.

The conceptual change of adopting rectangular grid pattern was in experimental stage. After successful utilization and getting positive results, it would have been possible to implement this concept in the future developments of Maratha towns and cities and for that at least a period of one or two decades was essential.

Unfortunately, the development and evolution of Maratha town planning system ended along with the empire. In absence of strong political support and patronage, no towns or cities could be developed on the principles and systems of Maratha town planning during British rule.

And therefore this concept was not implemented immediately anywhere in the province.

It is a general opinion and impression that after fall of Peshwa and Maratha rule, during late 19th century, British planners introduced the system of grid patterned planning in the towns and cities.

But considering the above reference, an opinion can be formed that this change was the entire conceptual reformation of Maratha town planners, without any European influence.

Amenities and facilities

During 17th and 18th centuries, it is observed that Maratha rulers offered no special amenities and facilities like public places and parks, water supply schemes, and sewerage disposal systems. But the usual facilities were definitely provided.

Water supply

Generally villages and towns were depending upon the nearby natural water sources like river or Odha. Therefore no absolute need felt to provide additional water supply through public water schemes.

During Islamic rules, Nizamshahi and Mughal sultanates developed a system of providing water supply to the important cities through aqueducts. Cities like Ahemadnagar and Aurangabad availed this facility.

On the same fashion, during middle of 18th century, Peshwa Balaji Bajirao alias Nanasaheb developed a water supply scheme in Pune. This might be the first and last public water supply scheme of Maratha rules developed on big scale.

> Initially, he developed two lakes by building dams in the Katraj hills and one lake by digging a large piece of open ground. All were fairly long from the Pune towards southern direction. Then he built an aqueduct and brought it up to Shaniwarwada. Its total length would be about 8 kilometers.
>
> He also built about 55 public water cisterns (Called as 'Houd' in Marathi) that were connected to this aqueduct.
>
> Similarly, Sardar Raste, Sardar Rupram Choudhari, and Nana Phadnis developed other three aqueducts and connected another 11 'Houd' to these aqueducts to cater the increasing need of water supply to Pune city.

But it is observed that such public waste supply arrangements were provided only in Pune city.

Also, government, Jahgirdar, and rich kind people were developing large water lakes and reservoirs near villages and towns. Such lakes were called as 'Gav Tale'. Even today, such lakes are observed often in villages and towns situated in Konkan area.

In rest of the villages and towns, for the conveniences of the people, government used to develop on large scale, stone paved rows of steps leading to water sources. (This arrangement is called as 'Ghat' leeš in Marathi).

In addition, normally, people were also digging wells in their premises and government also encouraging digging public wells in the villages.

Drainage and wastewater disposal

Generally no sewerage disposal system was developed in any Maratha village and even in the towns during 18th century. But in the towns wastewater disposal was done through the open gutters built on the roadsides.

> In Pune, during late 18th century, initially Peshwa Madhavrao, and then Peshwa Sawai Madhavrao, developed drainage disposal schemes for different parts of the city. These gutters were called as 'Mori' in Marathi. The wastewater was disposed in Nagazari stream and also in Mutha river.

Such wastewater disposal arrangements were provided in many large villages and towns.

Public utility spaces

Since main occupation of the majority of people was farming in any village and small town no need felt during Maratha rule to develop separate public spaces like public gardens and patios.

In the large towns and cities, Sardar and rich people used to develop their private gardens (Called as 'Bag' in Marathi) outside the town areas.

During 17th and 18th centuries, almost all villages and towns availed a facility of either permanent Bajarpeth or a weekly day Bajar. For that large spaces were specifically reserved outside the village areas.

Due to the social restrictions, women were not commonly participating any social or public programmes along with men.

But the temples were built in every village and the religious programmes were always conducted daily in these temples. (Called as 'Katha and Kirtan', Pravachan, and Bhajan in Marathi). There, women could gather together, make private conversations, and collectively pass the free time.

During 18th century, temples were built in large numbers. Not only Chatrapati and Peshwa but also many Sardar and rich people of the society built these temples on large scale. Even common people also used to build small temples. It was treated as a religious act to enhance moral and religious merit (Called as 'Punya' in Marathi) and also a convenient way to serve the society by opening new religious and holly centers.

Public utility buildings

During Maratha rules, no need felt to provide separate office buildings for government and private uses.

The central administration of the entire province was conducted in Shaniwarwada, the Peshwa palace at Pune. Similarly, the administration of the Jahagir, and Pargana was conducted in the Wada or houses of the Jahgirdar and Deshmukh. For the administration of the villages, a small office called as 'Chawadi' was built in every village where Patil and Kulkarni used to work.

Since there was no fashion of conducting Drama shows, no theaters were needed. For the public entertainments the contemporary artists used to perform the programmes called as 'Powada' and 'Tamasha' that were conducted in the fairs held in the villages and also at the prominent squares (Chowk) on the public roads in the towns.

Hence, During Maratha rules, no need felt to provide specially the public spaces and buildings for the residents.

Summarized observations

Looking to the town planning developments of the village of Maratha province, from small Majara to a Shahar, it is observed that initially during 17th century, no major changes were made in the traditional planning patterns.

The attempts of decentralization were made only while establishing new Bajarpeth in the detached vicinity of the existing village.

During 18th century, this concept was adopted in limited sense that is only for adding more new Bajarpeth to the existing Kasba towns. But these establishments were made in the form of extensions to the existing expanses of the villages and towns.

Peshwa Madhavrao, in Pune city, adopted this concept in real sense when he established two Peth distinctly away from the existing town. Which also implemented the concept of centralization in its real sense in future.

During 17th century and also prior to it, building strong enclosing walls or Kot around the prominent villages and towns was a genuine need. It has been observed that Bajarpeth were established and weekly day Bajar were also conducted necessarily outside the village walls.

It was the defensive style of planning.

But during middle of 18th century, the fear and possibility of enemy attacks on Maratha province was virtually vanished. Hence, the need of building Kot around the villages was not remained. Instead, small fortresses, Kot or Gadhi, were built nearby prominent villages and towns. But it was not a mandatory practice.

The street planning of village was deliberately made little clumsy to enhance the defensive power of the village but in comparison, the street planning of a Peth in the town was kept fairly straight and convenient for enhancing trading and mercantile activities.

The progress of the Maratha town planning during 17th and 18th centuries may be stated as follows.

1. During 17th century, the planning of villages was mainly based on the curvilinear and zigzag road alignments. The concept of single straight lined road was only adopted in the establishments of Bajarpeth.
2. During early 18th century, particularly in the towns, the new establishments were made in the form of Bajarpeth. There the straight lined road pattern was adopted but the main roads and subordinate roads were not parallel to each other and the intercepting lanes followed the curvilinear and zigzag road alignments, crossing diagonally to main roads.
3. During middle 18th century, straight lined almost parallel road pattern was adopted in the large towns and cities. Even the intercepting lanes were fairly straight and crossing in right angles.
4. During late 18th century, perfect rectangular grid pattern was adopted as an experimental attempt in the developments of towns like Wai and also in Pune city.

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Chapter - 5

Conclusive opinions

Conclusive opinions

While discussing about this subjects with many researchers colleagues, and with the architects who are also teachers in colleges of architecture, surprisingly it was found that they all were under the impression that there was no independent system of city planning that can be called as Maratha city planning. In their opinion, Maratha didn't know anything about the town planning. It was done haphazardly, without implementation of any system.

Then it became much necessary to wipe out the wrong conception carried in the minds of these scholars and also of the common people that Maratha rulers and town planners did not aware of their own town planning style and also they were never lacking in developing the good systems of city planning.

It can be surely said that, by reading this research, such misunderstandings will definitely vanished.

The town planning of Maratha province was mainly based on the status wise development of any village.

During 17th century, and even up to middle of 18th century, Maratha province had to face many political uncertainties and hence, the style adopted initially by Maratha town planners, which the scholars called as 'haphazard', was mainly and deliberately implemented as a defensive style of town planning.

During 18th century, Maratha province started enjoying peace and prosperity in real sense. That reflected in the changing and enhancing the mercantile statuses of many villages.

During this period many small Kasba villages were developed in to small but prospered towns and accordingly Maratha planners made convenient changes the town planning system.

During late 18th century, perfect rectangular grid pattern was adopted as an experimental attempt in the developments of few towns like Wai and also in Pune city.

A question may be asked why Maratha rulers and planners left back the traditional town planning systems and adopted this new rectangular grid concept.

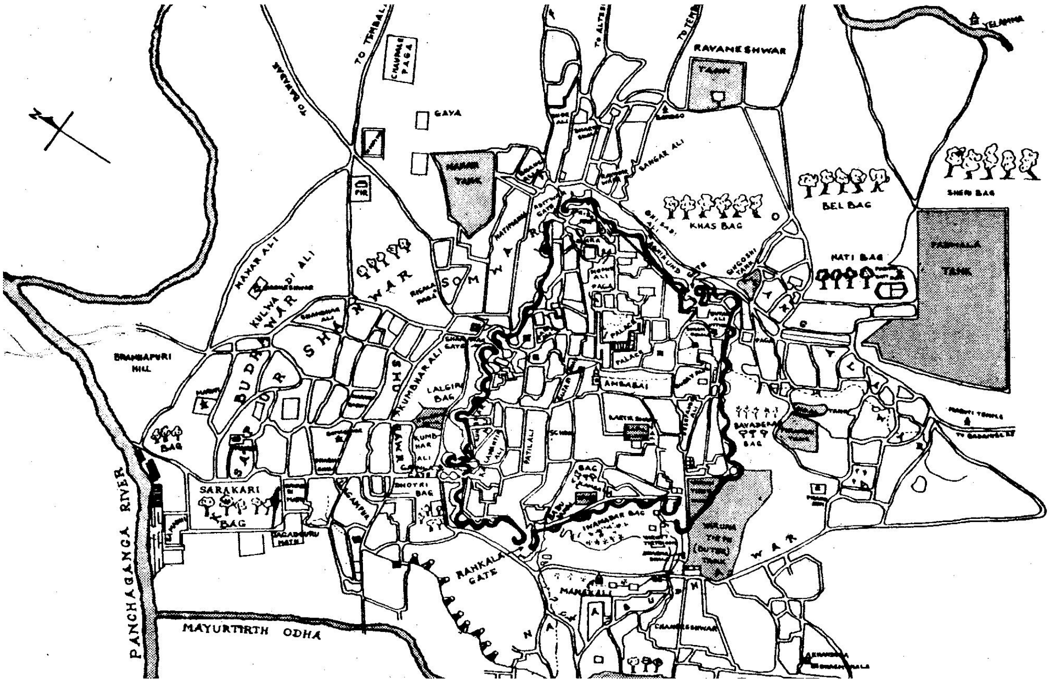
Main reasons behind this change may be anticipated as follows.

1. Till the time the fear of having the safety and security from the enemy army or looters attacks was completely vanished from the minds of the people, because towns and cities like Pune were well governed and protected by the Peshwa under the strict rule of Kotwal.
2. Also during late 18th century, no serious political uncertainty remained because no other enemy ruler was remained so powerful that could threat Maratha Empire by looting important cities. Therefore no need remained of deliberately implementation of former defensive planning pattern.
3. The system of establishing any new Peth in Pune was clearly formulated. It was not alike the other Peth, which grew in the course of time. These Peth were established like a totally new cluster in a complete form.
4. Especially, in Pune the basic concept of establishing any new Peth was to encourage trades and occupation but unless there were buyers, no sellers would make successful trading. Along with these mercantile enhancements there was also a genuine need to establish a good buyers potential. Therefore the rulers also started establishing many residential settlements.
5. During late 18th century, in Pune, a well mercantile trade center was already established by the addition of Peth Bhavani. Therefore, while establishments of any new Peth the rulers were in a position to decide the exact intensions behind such new establishments.
6. By that time they were also in a position to take few liberties for doing new experiments in traditional town planning systems.

7. Peth Shivapuri and Peth Sadashiv were totally established as the residential Peth but Peth Hanumant was specifically established for the wholesale trades. Still without making any adjustments in the planning, Maratha planners could successfully arrange their layouts for both the purposes considering the requirements and the areas allotted for these Peth. But it should be noted that this concept was initially adopted for the establishments of residential colony and then used for establishing commercial or mercantile Peth.

But unfortunately it has been observed that this concept was not implemented in the developments of other Maratha towns and cities. Even the developments of big cities like Satara and Kolhapur, no such reformations or conceptual change in town planning has been observed during 19th century

Road map of Kolhapur – Based on original surve map made in A. D. 1862



N
TO BAWADA
TO TEMBALI
CHAUPALE PAGA
GAYA
MAHAR ALI
KULWA ALI
BUDHWAR
SHANIWAR
SOMWAR
BRAHMAPURI HILL
BAG
SARAKARI BAG
JAGADGURU MATH
PANCHAGANGA RIVER
MAYURTIRTH ODHA
KUMBHAR ALI
LALGIRI BAG
KUMBHAR ALI
MOTRI BAG
RANKALA GATE
PATIL ALI
TO ALTE
TO TEMBE
RAVANESHWAR
TANK
SANGAR ALI
KHAS BAG
BEL BAG
SHERI BAG
NATI BAG
PADMALA TANK
AMBABAI
PALACE
BAVADEKAR BAG
INAMDAR BAG
MANAKALI
CHAMBESHWAR
WAR
YELAMMA
TO GADAGALAT

Again another question may also be asked that whether this conceptual reformation was based on any influential factor or it was entire new finding of Maratha town planners.

It is difficult to answer this question. But many facts may be considered for finding the probable possibilities.

Looking to the contemporary town planning systems, the probable interventions would have been possible by either Islamic town planning or by the European town planning systems.

There are three possibilities.

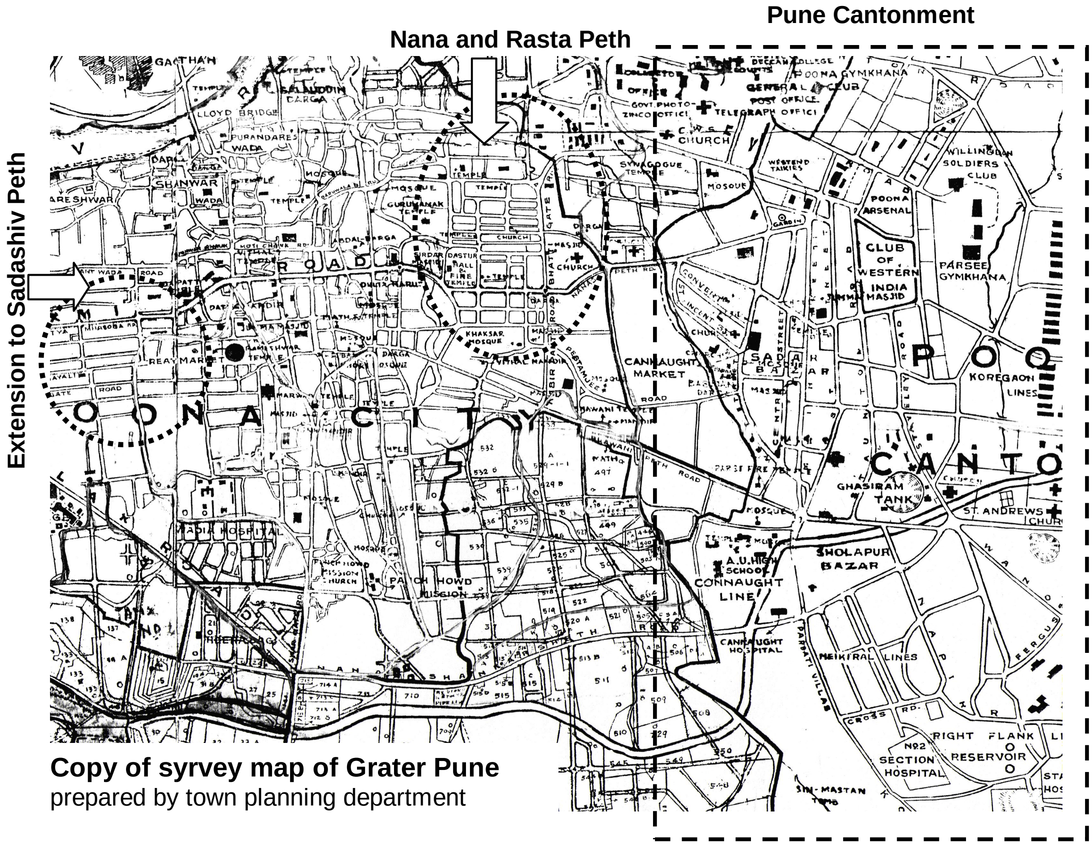
1. Whether this concept was borrowed from any contemporary Indian or Islamic town planning systems.
2. Whether this concept, now popularly used in the modern town and city planning, was a gift of contemporary foreign town planning systems adopted in European countries and would have been implemented with the help of British town planners because in those days, only British were successfully ruling over entire Indian territory. .
3. Whether it was derived from the systems formulated by the ancient Indian town planning principles that were reflected in the old books like Manasara and Mayamata and Kautilya arthashastra.

Let these possibilities be checked on the grounds of available information.

1. This type of perfect grid planning was also neither implemented by Mughal planners. No plan of any Mughal city resembles to this concept. Even the city nearest to Pune that Aurangabad was planned and developed by Mughal planners during 17th century. But its planning did not show any resemblance to the grid pattern.

   The Bijapur, former capital of Adilshahi kingdom, also did not planned accordingly. Even no other city of Deccan developed under Islamic rule also did show any resemblance to the grid pattern.

1. It was not impact or influence of the British town planning system. It is true that British deeply intervened in to Indian politics and also started ruling over few parts of Indian territory, but no example would be found of the implementation of such system by the British rulers and planners in any part of India during 18th century. Even British also established few colonies in Pune called as Pune cantonment (also called as Camp) abutting Bhavani Peth and Hanumant (Nana) Peth during early 19th century, immediately after possessing Maratha Empire. But it can be observed that they also did not use this perfect grid-planning concept in the planning of Camp area. Therefore, this possibility may also not be considered.

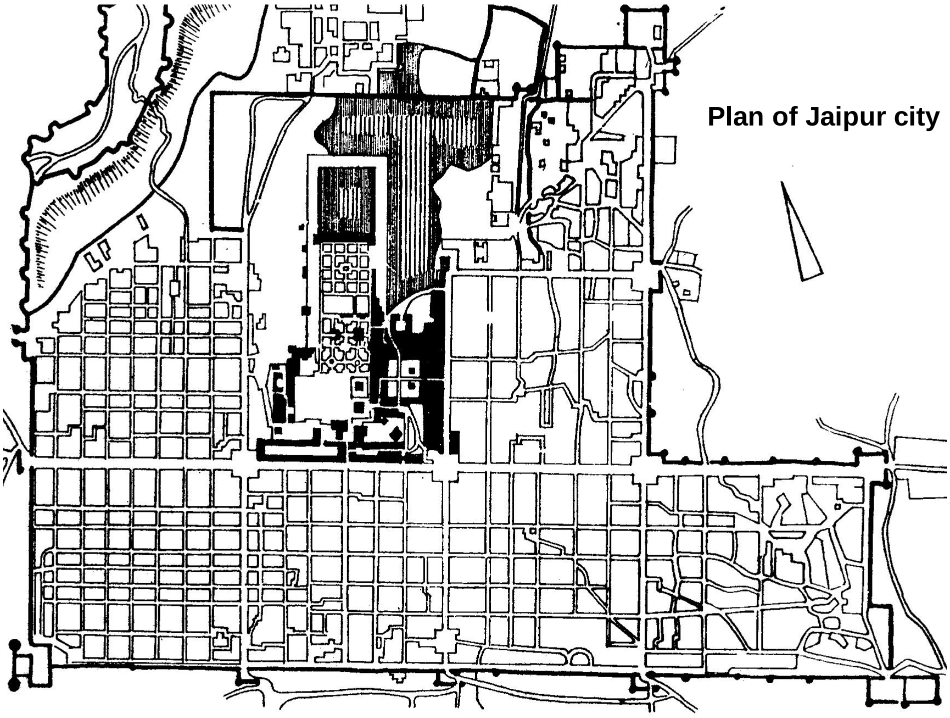

Pune Cantonment
Nana and Rasta Peth
Extension to Sadashiv Peth
POONA CITY
POONA CANTONMENT
SHANWAR WADA
LLOYD BRIDGE
CONNAUGHT MARKET
SHOLAPUR BAZAR
GHASIRAM TANK
CLUB OF WESTERN INDIA
POONA ARSENAL
PARSEE GYMKHANA
KOREGAON LINES
ST. ANDREWS CHURCH
RIGHT FLANK RESERVOIR
SECTION HOSPITAL
SADAR BAZAR
SASSOON HOSPITAL

Copy of syrvey map of Grater Pune
prepared by town planning department

Even in the planning of the Bombay (Mumbai) city that British developed in totality, this concept was not introduced during 18th century.

2. But it is observed that the city of Jaipur in Rajasthan province has been designed perfectly on the principles of grid planning. Maharaja Sawai Jai Singh developed it around A. D. 1728.

   According to the opinion expressed in a book named Ancient and medieval town planning in India, on page 148, it was perfectly planned according to the rules framed by the Hindu Shilpshastra.



Plan of Jaipur city

Very truly, this grid planning definitely resembles to the ancient Indian town planning systems. But it can be observed that apart from this city such planning was not done for any other northern Indian city.

Secondly, Peshwa Bajirao (I) and Peshwa Nanasaheb had good cordial relations with Maharaja Sawai Jai Singh. If Peshwa wants to introduce this planning pattern, it would have been adopted in Maratha province quite earlier, during middle of 18th century.

Maratha grid planning was not influenced by Jaipur planning. Therefore, this possibility may not be considered.

3. A possibility may not be denied that the Maratha planners directly adopted the rectangular grid concept described by Manasara and Mayamata in the ancient Indian Shilpshastra.

   Sardar Raste and Nana Phadnis introduced this concept for planning their respective Peth. Nana Phadnis was a brilliant diplomat who shouldered the responsibility of Maratha Empire for 25 years as the chief administrator. Apart from his diplomacy, he was also a versatile person. He made many new conceptual changes in Maratha architecture. He also had studied ancient Indian 'Shastra'. Accordingly, the possibility cannot be denied that he might have studied the Shilpshastra and in association with Sardar Raste, planned these new Peth.

But looking to above stated facts, in my conclusive opinion, the newly introduced concept of rectangular grid planning was the entire find of Maratha planners and was not influenced by any other contemporary styles of town planning. The ancient Indian Shilpshastra might be helpful to them but it was not the total influence.

The conceptual change in Maratha town planning system was already started during the rules of Peshwa Madhavrao. By making experiments and also by giving detailed thought, it was finalized around A. D. 1785.

Possibility of adoption of these systems in today's context

Looking towards the conceptual adoption and execution of the system of modern town and urban planning one may not think of such possibility.

Because the modular grid planning has now becoming a fundamental need of any urban plan, now planners neither thinking about the curvilinear road alignments nor about the diagonal junctions.

In the cities, particularly in the old Peth areas, the road widths planned in 18th and 19th centuries are now becoming insufficient for the vehicular traffic even after possible road widening.

The highrise buildings and provision of shops and commercial offices in almost every building in entire old city area are inviting more and more traffic due to which, the enormous growth in the vehicular traffic and unavailability of sufficient parking spaces are making the cities more and more congested.

Due to these problems, the old town planning systems are becoming useless and undesirable in the cities like Pune, Satara, and Kolhapur.

But in such cases, the new developments can be made according to the old Maratha concepts like,

1. Planning the central Bajarpeth area that would also incorporate commercial and mercantile buildings and sufficient places for vehicular parking.
2. Residential colonies may be placed either on one side or around these Bajarpeth areas and no shops should be allowed there.

There are many small towns and villages exist today, which still remained away from the concepts of modern town planning. Fortunately, the old Maratha town planning can be easily observed in their layouts.

These villages are still following and maintaining the old Maratha concepts like the Bajarpeth had been planned preferably on or near the main district roads and the residential colonies were planned little away from the Bajarpeth.

Even today, many advantages are observed in these villages.

1. The distances between the remote ends of residential colonies and the Bajarpeth are not more than one kilometer that are convenient walking distances for any resident, due to which, no shops are seen in these residential areas.
2. The existing curvilinear and zigzag roads are helping to control and reduce the speeding of the vehicles. Only the little widening of the narrow roads, without changing the old alignments, may also helpful to carry additional traffic load.
3. It has been also observed that the new growth in the commercial and mercantile activities has been done along main district road and connecting to the existing Bajarpeth and towards the opposite directions of the residential colonies.
4. Even the new residential colonies are developed beyond the Bajarpeth areas and away from the existing colonies.

These villages are still conveniently following and maintaining the old Maratha concepts but also not remained away from the new and modern developments.

Therefore, even today, it is definitely possible to adopt the Maratha concepts of village developments and town planning up to certain extent.

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(The above listed maps are in the collection of Bharat Itihas Samshodhak Mandal, Pune and on request made available to me by the secretary of this institute.)

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Map of Baramati City
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